

A New
GREEK-ENGLISH LEXICON
to the
NEW TESTAMENT



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A New
GREEK-ENGLISH LEXICON
to the
NEW TESTAMENT

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS
OF THE NEW TESTAMENT WITH A COMPLETE INDEX TO
THE SYNONYMS

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INTRODUCTION TO NEW TESTAMENT LEXICON.

AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass or a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons :

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the

ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by

the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttmann, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk * at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

ABBREVIATIONS.

Ap. = Apocrypha (of the Old Testament).	O. T. = Old Testament.
A. V. = Authorized Version.	Rec. = Textus Receptus.
Bu. = Alexander Buttman (<i>Grammar of New Testament Greek</i>).	R. V. = Revised Version.
dim. = diminutive.	S. = Septuagint.
fig. = figurative.	sc. = namely, to wit.
Gr. = S. G. Green (<i>Handbook to the Grammar of the Greek Testament</i>).	sq. = following.
i.e. = that is.	W. H. = Westcott and Hort (<i>The New Testament in the Original Greek</i>).
lit. = literally.	Wi. = G. B. Winer (<i>Grammar of the Idiom of the New Testament</i>).
met. = metaphorically.	- hyphen, see Introduction.
mrg. = margin.	* indicates that all the passages in which a
N. T. = New Testament.	word occurs in the New Testament
orig. = originally.	have been given.

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

GREEK-ENGLISH NEW TESTAMENT LEXICON.

Α, α, ἄλφα, alpha, a, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147*b*, *c*. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.*

Ἀαρών (iHeb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.*

Ἀβαδδών, ὁ (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)*

ἄ-βαρής, ἐς (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.*

Ἀββᾶ, or Ἀββᾶ (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)*

Ἀβελ, ὁ (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.*

Ἀβιά, ὁ (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.*

Ἀβιάθαρ, ὁ (Heb.), *Abiathar*, Mar. ii. 26.*

Ἀβιληνή, ἧς, ἡ, *Abilene*, a district between Lebanon and Hermon towards Phenicia, named from Abila, its chief city, Lu. iii. 1.*

Ἀβιούδ, ὁ (Heb.), *Abiud*, Mat. i. 13.*

Ἀβραάμ, ὁ (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.

ἄ-βυσσος, ου, ἡ (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.*

Ἀγαβος, ου, ὁ, *Agabus*, Ac. xi. 28, xxi. 10.*

ἀγαθο-εργέω, ὦ (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)*

ἀγαθο-ποιέω, ὦ, (1) *to do good to*, acc. of pers., Lu. vi. 33; (2) *to act well*, 1 Pet. ii. 15, 20. (S.)

ἀγαθο-ποιία, ας, ἡ, *well-doing*, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)*

ἀγαθο-ποιός, ου, ὁ (originally adj.), *well-doer*, 1 Pet. ii. 14.*

ἀγαθός, ἡ, ὅν (κρείσσων, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθά, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.

ἀγαθωσύνη, ἧς, ἡ, *goodness*, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benignity*.

ἀγαλλιασις, εως, ἡ, *exultation, gladness*, Lu. i. 14, 44. (S.)

ἀγαλλιᾶω, ὦ, ασω, *to leap for joy*; hence, *exult, rejoice*; generally deponent. Followed by ἔνα (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)

ἄ-γαμος, ου, adj., *unmarried*, 1 Cor. vii. 8, 11, 32, 34.*

ἀγανακτέω, ὦ, ἥσω, *to be indignant, angry*. With περὶ (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.

ἀγανάκτησις, εως, ἡ, *indignation*, 2 Cor. vii. 11.*

ἀγαπάω, ὦ, ἥσω, *to love*, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem. φιλέω, the love of the feelings, warm instinctive affection.

ἀγάπη, ἧς, ἡ, *love, benevolence*. Object with ἐν, or genitive, Gr. § 269, Wi. § 30*a*, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)

ἀγαπητός, ἡ, ὅν, *beloved*, Mat. iii. 17.

Ἀγαρ, ἡ (W. H. Ἀγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.).*

ἀγγαρεύω, σω (from the Persian), *to impress into the public service*; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xiv. 21.*

ἄγγειον, ου, τό, *vessel, utensil*, Mat. xiii. 48 (Rec.), xxv. 4.*

ἄγγελία, ας, ἡ, *message*, 1 Jn. i. 5 (W. H.), iii. 11.*

ἄγγελος, ου, ὁ, *messenger*, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii. iii.), either *messenger*, or *elder*, or an *angel* who watches over the church.

ἄγγος, εος, τό, *vessel*, Mat. xiii. 48 (W. H.).*

ἄγε, interj. (properly impv. of ἀγω), *come now!* Ja. iv. 13, v. 1.*

ἀγέλη, ἧς, ἡ, *a flock or herd*, Mat. viii. 30.

ἀ-γενεα-λόγητος, ου, adj., *of unrecorded genealogy*, Heb. vii. 3. (N. T.)*

ἀ-γενής, ἐς (from γένος), *low-born, base*, 1 Cor. i. 28.*

ἀγιαῖω, σω (from ἅγιος), *to set apart from common use*. Hence, *to hallow*, or regard with religious reverence, Mat. vi. 9; *to consecrate* to religious service, whether persons or things, Mat. xxiii. 17; Jn. xvii. 19; *to cleanse* for such consecration, Heb. ix. 13; so *to purify, sanctify*, 1 Cor. vi. 11. οἱ ἀγιαζόμενοι, *those who are being sanctified*; οἱ ἡγιασμένοι, *those who are sanctified*, Ac. xx. 32.

ἁγιασμός, οὗ, ὁ, *sanctification, holiness*, 1 Cor. i. 30; 1 Th. iv. 7. (S.)

ἅγιος, α, ον, *hallowed, worthy of veneration, holy, consecrated*, whether persons, places, or things. οἱ ἅγιοι, *"the Saints"*; τὸ ἅγιον, *the Temple*; τὰ ἅγια, *the Sanctuary*; ἅγια ἄγλων, *the Holy of Holies*; πνεῦμα ἅγιον, *the Holy Spirit*. Syn.: see Trench, § lxxxviii.

ἁγιότης, τητος, ἡ, *holiness*, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)*

ἁγιωσύνη, ης, ἡ, *holiness*, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)*

ἀγκάλη, ης, ἡ, *the (curve of the) arm*, Lu. ii. 28.*

ἄγκιστρον, ον, τό, *fishhook*, Mat. xvii. 27.*

ἄγκυρα, ας, ἡ, *an anchor*, Ac. xxvii. 29, 30, 40; Heb. vi. 19.

ἀ-γναφος, ον, adj., *unfulfilled, undressed*, Mat. ix. 16; Mar. ii. 21. (N. T.)*

ἀγνεία, ας, ἡ, *purity*, 1 Tim. iv. 12, v. 2.*

ἀγνίζω, σω, *to cleanse, purify*; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.

ἀγνισμός, οὗ, ὁ, *ceremonial purification*, Ac. xxi. 26.*

ἀ-γνώω, ᾧ, ἥσω (see γινώσκω), (1) *not to know, to be ignorant*, 1 Tim. i. 13; ἀγνοῶν, *ignorant*; ἀγνοούμενος, *unknown*, Gal. i. 22; *ignored, disregarded*, 1 Cor. xiv. 38 (W. H.); (2) *not to understand*, Mar. ix. 32; Lu. ix. 45.

ἁγνόημα, ατος, τό, *a sin of ignorance, error*, Heb. ix. 7.* Syn.: see Trench, § lxxvi.

ἁγνοία, ας, ἡ, *ignorance* Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.*

ἀγνός, ἡ, ὁν, *pure*, 2 Cor. vii. 11; *chaste*, Tit. ii. 5. Syn.: see ἅγιος.

ἀγνότης, τητος, ἡ, *purity*, 2 Cor. vi. 6, xi. 3 (W. H.).*

ἀγνῶς, adv., *purely, sincerely*, Phil. i. 17.*

ἀγνώστια, ας, ἡ, *ignorance*, spec. willful ignorance, 1 Cor. xv. 34; 1 Pet. ii. 15.*

ἄγνωστος, ον, *unknown*, Ac. xvii. 23.*

ἀγορά, ᾤς, ἡ (ἀγελῶ), *a place of public resort, forum, market place*, Ac. xvii. 17; used for the market, Mar. vii. 4; as the place of public assemblies, trials, etc., Ac. xvi. 19.

ἀγοράζω, σω, *to purchase, buy*, with gen. of price, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; fig., *to redeem, ransom*, Rev. v. 9, xiv. 3.

ἀγοραίος, ον, *belonging to the forum*; hence (sc. ἡμέραι) *court days*, Ac. xix. 38; (sc. ἄνθρωποι) *idlers*, xvii. 5.*

ἄγρα, ας, ἡ, *a catching*, Lu. v. 4; *the thing caught, a catch of fish*, v. 9.*

ἀ-γράμματος, ον, *unlearned, i.e., in Rabbinical lore*, Ac. iv. 13.* Syn.: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, *not a specialist*, or without knowledge gained by mingling in public life.

ἀγρ-αυλέω, ᾧ, *to live in the fields*, Lu. ii. 8.*

ἀγρεύω, σω (to take in hunting), fig., *to ensnare*, Mar. xii. 13.*

ἀγρι-έλαιος, ον, ἡ, *wild olive*, Ro. xi. 17, 24.*

ἄγριος, ἰα, ὢν, *wild, of honey*, Mat. iii. 4; Mar. i. 6; *fierce*, of waves, Ju. 13.*

Ἀγρίππας, α, ὁ, *Agrippa, i.e., Herod Agrippa II.* See Ἡρῶδης.

ἀγρός, οὗ, ὁ, *field*, spec. *the country*, Mat. vi. 28; plur., *country districts, hamlets*, Mar. v. 14.

ἀγρυπνέω, ῶ (ὑπνος), *to be sleepless*; hence, met., *to watch, to be vigilant*, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.*

ἀγρυπνία, ας, ἡ, *sleeplessness*,

watching, 2 Cor. vi. 5, xi. 27.*

ἄγω, ξω, 2 α., ἡγαγον, trans., *to lead, bring*; with πρός (acc.), *ἔως*, *els*, of destination; with ἐπί (acc.), of purpose, as Ac. viii. 32; *to bring before*, for trial, Ac. xxv. 17. Also *to spend*, as of time; *to keep*, as a particular day, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). Fig., *to lead the inclination, induce*, Lu. iv. 1. Mid., *to go, depart*; subj., ἄγωμεν, *let us go!* Mat. xxvi. 46.

ἀγωγή, ἡς, ἡ (ἀγω), *a leading, course of life*, 2 Tim. iii. 10.*

ἀγών, ὧνος, ὁ, *contest, conflict*; fig., of the Christian life, as Heb. xii. 1; *solicitude, anxiety*, Col. ii. 1.

ἀγωνία, ας, ἡ, *contest, agony*, Lu. xxii. 44 (not W. H.).*

ἀγωνίζομαι, *to strive*, as in the public games, 1 Cor. ix. 25; *to contend* with an adversary, Jn. xviii. 36; fig., of Christian effort and endurance, Col. i. 29.

Ἀδάμ, ὁ (Heb.), *Adam*.

ἀ-δάπανος, ον, *free of charge, gratuitous*, 1 Cor. ix. 18.*

Ἀδδῆ, ὁ, Ἀδδῆ, Lu. iii. 28 (not mentioned in O. T.).*

ἀδελφή, ἡς, ἡ, *a sister*, (1) lit., Mat. xix. 29; (2) fig. of Christian friendship, 1 Cor. vii. 15.

ἀδελφός, οὗ, ὁ, *a brother*, (1) lit. (see Gr. § 256), Mat. i. 2; (2) of more general relations, *a fellow-countryman*, Mat. v. 47; *a fellow-Christian*, Mat. xxiii. 8; *a fellow-man*, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.

ἀδελφότης, τητος, ἡ, *the brotherhood, i.e., the Christian community*, 1 Pet. ii. 17, v. 9. (Ap.)*

ἀ-δηλος, ον, *not manifest, uncertain*, Lu. xi. 44; 1 Cor. xiv. 8.*

ἀ-δηλότης, τητος, *uncertainty*, 1 Tim. vi. 17.*

ἀδῆλως, adv., *uncertainly*, 1 Cor. ix. 26.*

ἀδημονέω, ὦ, *to be troubled, distressed*, Mar. xiv. 33.

ἄδης, οὐ, ὁ (ἀ priv. and ἰδέν), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See πύλη.

ἀ-διά-κριτος, οὐ, *without uncertainty, unambiguous*, Ja. iii. 17.*

ἀ-διά-λειπτος, οὐ, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.*

ἀδιαλείπτως, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.*

ἀ-δια-φθορία, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)*

ἀδικέω, ὦ, ἥσω (ἄδικος), *intrans., to act unjustly, commit a crime*, Ac. xxv. 11; *trans., to wrong, injure*, Mat. xx. 13; hence, *to hurt*, without any notion of wrong, Lu. x. 19, and Rev. often; *pass., to be wronged*, 2 Cor. vii. 12; *mid., to suffer wrong*, 1 Cor. vi. 7.

ἀδικημα, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.*

ἀδικία, ας, ἡ, *wrong (towards man or God)*; hence, *injustice*, Lu. xviii. 6; Ro. ix. 14, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.

ἄ-δικος, οὐ, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, to εὐσεβής, as 2 Pet. ii. 9, or to πιστός, as Lu. xvi. 10.

ἀδικῶς, adv., *unjustly, undeservingly*, 1 Pet. ii. 19.*

ἀ-δόκιμος, οὐ (tested, but not approved), *reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.*

ἄ-δολος, οὐ, *without fraud, unadulterated*, 1 Pet. ii. 2.* *Syn.*: see Trench, § lvi.

Ἀδραμυττηνός, ἡ, ὅν, *of Adramyttium, a seaport of Mysia*, Ac. xxvii. 2.*

Ἀδριας, οὐ, ὁ, *the Adriatic, the sea between Greece and Italy*, Ac. xxvii. 27.*

ἀδρότης, τῆτος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.*

ἀδυνατέω, ὦ, ἥσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; or παρὰ (dat., W. H. gen.), Lu. i. 37.*

ἀ-δύνατος, οὐ, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, pass., *impossible*, Ro. viii. 3.

ᾄδω, ᾄσω (contr. from αἰδῶ), *to sing*, with cognate acc., ᾠδή, *a song*, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing (praise) to*, Ep. v. 19; Col. iii. 16.*

ἀεὶ, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.

ἀετός, οὐ, ὁ, *an eagle*, Rev. iv. 7; *gen. bird of prey*, as Mat. xxiv. 28.

ἄ-ζυμος, οὐ, *unleavened*, only in plur., sc. λάβανα, *cakes*, or ἄρτοι, *loaves*; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.

Ἀζώρ, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.*

Ἀζωτος, οὐ, ἡ, *Azotus or Ashdod*, Ac. viii. 40.*

ἄήρ, ἄερος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.

ἀ-θανασία, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.*

ἀ-θέμιτος, οὐ (θέμις, law), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.*

ἄ-θεος, οὐ, *without God*, Ep. ii. 12.*

ἄ-θεσμος, οὐ (θεσμός, statute), *lawless*, 2 Pet. ii. 7, iii. 17.*

ἀ-θετός, ὦ, ἥσω (θε- as in τλῆμι), *to make void, invalid*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.

ἀ-θέτησις, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.*

Ἀθῆναι, ὧν, αἱ, *Athens*, Ac. xvii. 15.

Ἀθηναῖος, α, οὐ, *Athenian*, Ac. xvii. 21, 22.*

ἀθλῶς, ὦ (ἄθλος, a contest), *to contend in the public games*, 2 Tim. ii. 5.*

ἄθλησις, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.*

ἀθροίζω, *to gather together*, Lu. xxiv. 33 (W. H.).*

ἀ-θυμέω, ὦ, *to lose heart, despond*, Col. iii. 21.*

ἄθωπος, οὐ, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with ἀπό, of the crime, ver. 24.*

αἰγεῖος, η, οὐ (αἶξ, goat), *of or belonging to a goat*, Heb. xi. 37.*

αἰγιαλός, οὐ, ὁ, *the shore, beach*; used of Genesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.*

Αἰγύπτιος, α, οὐ, *Egyptian*, Ac. vii. 22.

Αἴγυπτος, οὐ, ἡ, *Egypt*, Mat. ii. 13.

αἰδῖος, οὐ, adj. (ἀεὶ), *eternal, everlasting*, Ro. i. 20; Ju. 6.*

αἰδώς, οὐς, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).* *Syn.*: see Trench, § xix; Thayer, p. 14.

Αἰθίοψ, οτος, ὁ, *an Ethiopian*, Ac. viii. 27.*

αἷμα, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so *human nature generally*; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed of sacrificial victims*, Heb. ix. 7, 12; (5) hence, *the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the color of blood.

αἱματ-εκ-χυσία, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)*

αἰμορροέω, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.*

Αἰνέας, α, ὁ, *Aeneas*, Ac. ix. 33, 34.*

αἰνεσις, εως, ἡ, *praise*, Heb. xiii. 15. (S.)*

αἰνέω, ὦ, ἔσω and ἥσω, *to praise*, only of praise to God, Lu. ii. 13, 20.

αἰνύγμα, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.*

αἶνος, οὐ, ὁ, *praise to God*, Mat. xxi. 16; Lu. xviii. 43.*

Αἰνών, ἡ (Heb.), *Aenon*, Jn. iii. 23.*

αἵρεσις, εως, ἡ (αἰρέω), *choice, its act or result*; hence, a

tenet, heresy, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.

αἰρεῖσθαι, σω, *to choose*, Mat. xii. 18.*

αἰρετικός, ἡ, *δν, schismatic, factious*, Tit. iii. 10.*

αἰρέω (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), *to take*, only in mid. in N. T., *to choose, prefer*, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.*

αἶρω (Gr. § 92), (1) *to raise, lift up*, Mar. xvi. 18; Jn. xi. 41; (2) *to bear, carry*, Mat. iv. 6; Lu. ix. 23; (3) *to bear away, carry off*, in general, Mat. xxi. 21; Jn. xix. 31; *to take away sin*, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; *to remove by death*, Jn. xvii. 15; Mat. xxiv. 39.

αἰσθάνομαι, 2 α. ἡσθάνην, *dep., to perceive, understand*, Lu. ix. 45.*

αἰσθησις, εως, ἡ, *perception, discernment*, Phil. i. 9.*

αἰσθητήριον, ου, τό, *organ of perception, faculty of judgment*, Heb. v. 14.*

αἰσχρο-κερδής, es, *eager for base gain, sordid*, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.*

αἰσχροκερδῶς, *from eagerness for base gain*, 1 Pet. v. 2. (N. T.)*

αἰσχρο-λογία, as, ἡ, *foul language, scurrility*, Col. iii. 8.*

αἰσχρός, á, *δν, base, disgraceful*, 1 Cor. xi. 6.

αἰσχρότης, τητος, ἡ, *baseness, dishonor*, Ep. v. 4.*

αἰσχύνει, ης, ἡ, *shame*, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; *a shameful thing*, Ju. 13. *Syn.*: see αἰδώς.

αἰσχύνομαι, οὔμαι, in N. T. only pass., *to be put to shame, made ashamed*, 2 Cor. x. 8; Phil. i. 20.

αἰτέω, ὦ, ἥσω, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and ἀπό or παρά (gen.) of person; mid., *to ask for one's self, beg*, Jn. xvi. 26. *Syn.*: αἰτέω is *to ask a favor*, as a suppliant; ἐρωτάω, *to ask a question*, or as an equal; πυνθάνομαι, *to ask for infor-*

mation. But see Thayer, p. 18.

αἴτημα, ατος, τό, *petition, request*, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.

αἰτία, as, ἡ, *cause*, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, *the state of the case*; (3) forensically, *a crime*, Ac. xiii. 28; *a charge of crime, accusation*, Ac. xxv. 18, 27.

αἰτίωμα, ατος, τό, *accusation, charge*, Ac. xxv. 7 (W. H. read αἰτίωμα).*

αἴτιος, la, *ων, causative of*, used as subst. in masc., *the cause, author*, only Heb. v. 9; in neut., *a cause, reason*, espec. of punishment, Ac. xix. 40; *a fault, crime*, like αἰτία, Lu. xxiii. 4, 14, 22.*

αἰτίωμα. See αἰτίωμα. (N. T.)*

αἰφνίδιος, *ον, unexpected, sudden*, Lu. xxi. 34 (W. H. ἐφνιδιος); 1 Th. v. 3.*

αἰχμ-αλωσία, as, ἡ, *captivity*, Rev. xiii. 10; abstract for concrete, Ep. iv. 8.*

αἰχμ-αλωτέω, σω, *to make prisoners of, to take captive*, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)*

αἰχμ-αλωτίζω, σω, *to lead captive*, Lu. xxi. 24.

αἰχμ-άλωτος, *ον, ό, ἡ, captive*, Lu. iv. 18 (from Is. lxi. 1).*

αἰών, ὄνος, ό (del), originally *an indefinitely long period of time, an age*; hence, (1) *an unbroken age, eternity*, past, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *eis τὸν αἰῶνα, for ever*, with negative adv. *never*; *eis τοὺς αἰῶνας*, a stronger expression, *for evermore*; *eis τοὺς αἰῶνας τῶν αἰώνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., *the worlds, the universe*, Heb. i. 2, xi. 3; (3) *the present age* (ό αἰὼν οὗτος, ό ἐνεστὼς αἰὼν, ό νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ό αἰὼν ἐκεῖνος, αἰὼν μέλλων, ό

αἰὼν ό ἐρχόμενος, ol αἰῶνες ol ἐπερχόμενοι), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of time; κόσμος, under that of space. See Thayer, p. 19.

αἰώνιος (la, only in 2 Th. ii. 16; Heb. ix. 12; or *ως*), *ων*, (1) *without beginning or end, eternal*, Ro. xvi. 26; Heb. ix. 14; (2) *without beginning*, Ro. xvi. 25; 2 Tim. i. 9; (3) *without end, everlasting*; often with ζωή, *eternal life*, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., *for ever*, Philem. 15.

ἀ-καθάρσια, as, ἡ (καθάρω), *uncleanness, impurity*, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.

ἀ-καθάρτης, τητος, ἡ, *impurity*, Rev. xvii. 4 (W. H. read the following). (N. T.)*

ἀ-κάθαρτος, *ον, unclean, impure*, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, *impure, lewd*, Ep. v. 5.

ἀ-καιρέομαι, οὔμαι, *dep., to lack opportunity*, Phil. iv. 10.*

ἀ-καίρως, adv., *unseasonably*, 2 Tim. iv. 2, opp. to εὐκαιρως.*

ἀ-κακος, *ον, guileless*, Ro. xvi. 18; Heb. vii. 26.*

ἄκανθα, ης, ἡ, *thorn, briar*, Mat. vii. 16.

ἀκάνθινος, *ον, made of thorns*, Mar. xv. 17; Jn. xix. 5.*

ἀ-καρπος, *ον, unfruitful, barren*, generally fig., Mat. xiii. 22; Tit. iii. 14.

ἀ-κατά-γνωστος, *ον, not to be condemned*, Tit. ii. 8.*

ἀ-κατα-κάλυπτος, *ον, unveiled*, 1 Cor. xi. 5, 13.*

ἀ-κατά-κριτος, *ον, uncondemned*, Ac. xvi. 37, xxii. 25. (N. T.)*

ἀ-κατά-λυτος, *ον, indissoluble*, Heb. vii. 16.*

ἀ-κατά-παυστος, *ον, unfed, hungry for* (gen.), 2 Pet. ii. 14 (W. H. for the following). (N. T.)*

ἀ-κατά-παυστος, *ον, not to be restrained*, with gen., 2 Pet. ii. 14 (see preceding).*

ἀ-κατα-στασία, as, ἡ, *instabil-*

- ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.
- ἀ-κατά-στατος, *ον*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).*
- ἀ-κατά-σχετος, *ον*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.)*
- *Ακελ-δαμά (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read 'Ακελδαμάχ). (N. T.)*
- ἀ-κέραιος, *ον* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.*
- ἀ-κλινής, *ές*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.*
- ἀκμάζω, *σω*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.*
- ἀκμήν, *acc.* of ἀκμή *as adv.*, *even now, even yet*, Mat. xv. 16.*
- ἀκοή, *ἡς*, ἡ (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκούειν, "to hear with hearing," i.e., *attentively* (a Hebraism), Mat. xiii. 14.
- ἀκολουθεῖν, ᾧ, ἡσω, (1) *to accompany, follow, or attend, with dat.*, or μετὰ (gen.), or ὅπισω (gen.), *espec. of the disciples of Christ*; so, *met.*, *to obey and imitate*, Mat. iv. 25; Mar. ix. 38.
- ἀκούω, *σω* or *σομαι*, pf., ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (acc. or gen., Gr. § 249a, 1, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. οἱ ἀκούοντες, *hearers or disciples*. In pass., *to be noised abroad*, Ac. ii. 22.
- ἀ-κρασία, *as, ἡ*, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.*
- ἀ-κρατής, *ές* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.*
- ἀ-κρως, *ον* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.*
- ἀκριβεία, *as, ἡ*, *exactness, strictness*, Ac. xxii. 3.*
- ἀκριβής, *ές*, *exact, strict*, Ac. xxvi. 5.
- ἀκριβῶς, ᾧ, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.*
- ἀκριβῶς, *adv.*, *exactly, diligently*, Ac. xviii. 25.
- ἀκρις, *ἴδος*, ἡ, *a locust*, Mat. iii. 4.
- ἀκροατήριον, *λου*, τὸ (ἀκροάομαι, *to hear*), *the place of* (judicial) *hearing*, Ac. xxv. 23.*
- ἀκροατής, *οὔ*, ὁ, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.*
- ἀκροβυστία, *as, ἡ*, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met.*, *an uncircumcised Gentile*, Ep. ii. 11. (S.)
- ἀκρο-γωνιαίος, *α*, *ον* (with λίθος expressed or understood), *a corner foundation stone*, ref. to Christ, Ep. ii. 20; 1 Pet. ii. 6. (S.)*
- ἀκρο-θίνιον, *λου*, τὸ, *first-fruits, i.e., the best of the produce, applied* (plur.) *to spoils taken in battle*, Heb. vii. 4.*
- ἄκρος, *α*, *ον*, *outermost, pointed*; *neut.*, τὸ ἄκρον, *the end, extremity*, Lu. xvi. 24.
- Ἀκύλας, *ον*, ὁ (Latin), *Aquila*, Ac. xviii. 2.
- ἀ-κυρώ, ᾧ, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.
- ἀ-κωλύτως, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.*
- ἄκων, *οὔσα*, *ον* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.*
- ἀλάβαστρον, *ον*, τὸ, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.*
- ἀλαζονία, *as, ἡ*, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.*
- ἀλαζών, *όνος*, ὁ, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.*
- ἀλαλάζω, ᾧ, *to raise a cry or loud sound*; in mourning, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.*
- ἀ-ἀληγος, *ον*, *not to be uttered in words*, Ro. viii. 26.*
- ἄ-αλος, *ον*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.*
- ἄλας, *ατος*, τὸ, *salt*, *lit.* and *fig.*, as Mat. v. 13.
- ἀλείφω, *ψω*, *to anoint, festally, or in homage, also medicinally, or in embalming the*
- dead, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.
- ἄλεκτορο-φωνία, *as, ἡ*, *the cock-crowing*, the third watch of the night, between midnight and dawn, Mar. xiii. 35.*
- ἄλέκτωρ, *οπος*, ὁ, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.
- *Ἀλεξανδρέυς, *ἔως*, ὁ, *an Alexandrian*, Ac. vi. 9, xviii. 24.*
- *Ἀλεξανδρινός, *ἡ*, ὁ, *an Alexandrian*, Ac. xxvii. 6, xxviii. 11.*
- *Ἀλέξανδρος, *ον*, ὁ, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.*
- ἄλευρον, *ον*, τὸ, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.*
- ἀλήθεια, *as, ἡ*, *truth*; generally, as Mar. v. 33; *espec.*, (1) *freedom from error, exactness*, as (2) the Truth, or Word of God; Jesus is called the Truth, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Ro. ii. 8; 1 Cor. xiii. 6.
- ἀληθεύω, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.*
- ἀληθής, *ές* (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means true morally, faithful; ἀληθινός, *genuine*, in contrast either with the false or the imperfect.
- ἀληθινός, *ἡ*, ὁ, *real, genuine*, contrasted with the fictitious, as Lu. xvi. 11; Jn. i. 9; with the typical, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.
- ἀλήθω, ἡσω, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.*
- ἀληθῶς, *adv.*, *truly, really, certainly*, Ac. xii. 11.
- ἄλιεύς (W. H. ἀλεεύς), *ἔως*, ὁ, *a fisherman*, Mat. iv. 18.
- ἄλιεύς, *εὔσω*, *to fish*, Jn. xxi. 3. (S.)*
- ἀλίζω, *ισω*, *to salt, season with salt*, Mat. v. 13; Mar. ix. 49
- ἀλίσγημα, *ατος*, τὸ, *pollution* Ac. xv. 20. (N. T.)*
- ἀλλά (prop. n. plur. of ἄλλος), *but*, an adversative particle.

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.
ἀλλάσσω, *ἀξω, to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.
ἀλλαχόθεν, adv., *from elsewhere*, Jn. x. 1.*
ἀλλαχοῦ, adv., *elsewhere*, Mar. i. 38 (W. H.).*
ἀλλ-ηγορέω, *ᾧ, to speak allegorically*; pass. part., Gal. iv. 24.*
Ἀλληλουῖα (W. H. Ἀλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix, i, 3, 4, 6. (S.)*
ἀλλήλων, reciprocal pron., gen. plur. (Gr. § 61c), *one another, each other*, Ro. i. 12.
ἀλλο-γενής, *ἐς, of another nation, a foreigner*, Lu. xvii. 18. (S.)*
ἀλλομαι (dep.), *ἀλοῦμαι, ἡλάμην, to leap*, Ac. iii. 8, xiv. 10; *to bubble up, as water*, Jn. iv. 14.*
ἄλλος, *ἡ, ο, other, another*, Mar. vi. 15; *ὁ ἄλλος, the other*, Mat. v. 39; *οἱ ἄλλοι, the others, the rest*. Syn.: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, *different*.
ἄλλοτρι-ἐπίσκοπος, *οὐ, ὁ, one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἄλλοτριεπίσκοπος). (N. T.)*
ἄλλότριος, *ία, ἰων, belonging to another*, Heb. ix. 25; *foreign, strange*, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.
ἄλλο-φυλός, *οὐ, adj., foreign, of another tribe or race*, Ac. x. 28.*
ἄλλως, adv., *otherwise*, 1 Tim. v. 25.*
ἀλοᾶω, *ᾧ, ἥσω, to beat or thresh, as grain*, 1 Cor. ix. 9, 10; 1 Tim. v. 18.*
ἄλογος, *οὐ, (1) without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; *(2) unreasonable, absurd*, Ac. xxv. 27.*
ἄλσῃ, *ἡς, ἡ, the aloe*, Jn. xix. 39. (S.)*
ἄλς, *ἀλός, ὁ, salt*. Rec. only in Mar. ix. 49 (dat.), W. H. only in ix. 50 (acc.). See ἄλας.*

ἀλνός, *ἡ, ὅς (ἄλς), salt, brackish*, Ja. iii. 12.*
ἄ-λυτος, *οὐ, free from sorrow*, Phil. ii. 28.*
ἄλυσις, *εὼς, ἡ, a chain or manacle*, Mar. v. 3; Ac. xxi. 33.
ἄ-λυσιτελής, *ἐς, without gain, unprofitable*, Heb. xiii. 17.*
ἄλφα, *το, see A.*
Ἀλφαῖος, *οὐ, ὁ, Alphaeus*. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).
ἄλων, *ωνός, ὁ, ἡ, a threshing-floor; met., the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.
ἄλώπηξ, *εὼς, ἡ, a fox*, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.*
ἄλωσις, *εὼς, ἡ, a taking or catching*, 2 Pet. ii. 12.*
ἅμα, adv., *at the same time*, Ac. xxiv. 26; prep., *with or together with* (dat.), Mat. xiii. 29; ἅμα πρωτῷ, *with the dawn*, Mat. xx. 1.
ἄ-μαθής, *ἐς, unlearned, ignorant*, 2 Pet. iii. 16.*
ἀμαράντινος, *οὐ, adj., composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.*
ἄ-μάραντος, *οὐ, adj. (μαραινόμεαι), unfading*, 1 Pet. i. 4.*
ἀμαρτάνω, *τήσω, to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἀμαρτίαν, *to sin a sin*, 1 Jn. v. 16; with els, *to sin against*, Lu. xv. 18, 21.
ἀμαρτήμα, *ατος, τό, a sin, evil deed*. Syn.: see ἀγνόημα.
ἀμαρτία, *ας, ἡ, (1) a sinning (= τὸ ἀμαρτάνειν), Ro. v. 12, 13; 2 Cor. v. 21; (2) a sin, sing., as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἀμαρτίας, to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, περὶ ἀμαρτίας is *sin-offering*. Syn.: see ἀγνόημα.
ἄ-μάρτυρος, *οὐ, without witness*, Ac. xiv. 17.*
ἀμαρτωλός, *οὐ, sinful, or substantively, a sinner, espec. habitually and notoriously*, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

idolaters, i.e., Gentiles, Mar. xiv. 41.
ἄ-μαχος, *οὐ, not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.*
ἀμάω, *ᾧ, ἥσω, to reap*, Ja. v. 4.*
ἀμέθυστος, *οὐ, ἡ, an amethyst (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μέθυ), Rev. xxi. 20.**
ἀμελέω, *ᾧ, ἥσω, not to care for, to disregard, neglect*, with gen. or inf., Heb. ii. 3; 2 Pet. i. 12 (not W. H.).
ἄ-μεμπτος, *οὐ, blameless*, Phil. ii. 15; Heb. viii. 7.
ἄ-μέμπτως, adv., *blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).
ἄ-μέριμνος, *οὐ, free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.*
ἄ-μετά-θετος, *οὐ, unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.*
ἄ-μετα-κίνητος, *οὐ, adj., immovable, firm*, 1 Cor. xv. 58.*
ἄ-μετα-μέλητος, *οὐ, not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.*
ἄ-μετα-νόητος, *οὐ, adj., unrepentant, impenitent*, Ro. ii. 5.*
ἄ-μετρος, *οὐ, beyond measure, immoderate* 2 Cor. x. 13, 15.*
ἀμήν, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *verily, truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as γένοιτο, *so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14. (S.)*
ἄ-μήτωρ, *οπος, ὁ, ἡ (μήτηρ), without mother, i.e., in the genealogies*, Heb. vii. 3.*
ἄ-μίαντος, *οὐ (μιαίνω), undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.*
Ἀμιναδάβ, *ὁ (Heb.), Aminadal*, Mat. i. 4; Lu. iii. 33 (not W. H.).*
ἄμμος, *οὐ, ἡ, sand*, Ro. ix. 27; Heb. xi. 12.
ἄμνός, *οὐ, ὁ, a lamb*; fig., of Christ, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.*

ἡμοιβή, ἥς, ἡ (ἀμειβω), *requital*, 1 Tim. v. 4.*
 ἡμπελος, ου, ἡ, *a vine*, (1) lit., Mat. xxvi. 29; (2) fig., as Jn. xv. 1.
 ἄμπελ-ουργός, οὔ, ὁ, ἡ, *a vine-dresser*, Lu. xiii. 7.*
 ἄμπελων, ὧνος, ὁ, *a vineyard*, Lu. xx. 9; 1 Cor. ix. 7.
 Ἀμπλιας, ἱου, ὁ, *Amplias*, Ro. xvi. 8.*
 ἄμυνω, ὦ, in N. T. only in mid., *to defend from, take vengeance on*, Ac. vii. 24.*
 ἀμψιάζω, *to clothe*, Lu. xii. 28 (W. H.).*
 ἀμψιβάλλω, *to cast around*, Mar. i. 16 (W. H.).*
 ἀμφί-βλητρον, ου, τό, *a fishing net*, Mat. iv. 18; Mar. i. 16 (not W. H.).* *Syn.*: σαγήνη is the *drag-net*, much larger than ἀμφίβλητρον, the *casting net*; δίκτυον is general, a net of any kind.
 ἡμφι-έννυμι, ἔσω, *to put on, to clothe*, Lu. vii. 25.
 Αμφίπολις, εως, ἡ, *Amphipolis*, a city in the S. of Macedonia, Ac. xvii. 1.*
 ἡμφ-οδον, ου, τό, *a street*, Mar. xi. 4.*
 ἡμφοτέροι, αι, α, *both*, Ac. xxiii. 8.
 ἡ-μῶντος, ου, *without blame or fault*, Phil. ii. 15 (W. H. ἀμειπτοι); 2 Pet. iii. 14.*
 ἄμμον, ου, τό, *amomum, a spice plant*, Rev. xviii. 13 (not Rec.).*
 ἄ-μωμος, ου, *without blemish*, 1 Pet. i. 19; Heb. ix. 14; fig., *blameless*, Eph. i. 4; Ju. 24.
 Ἀμόν, ὁ (Heb.), *Amon*, Mat. i. 10 (W. H. Ἀμός).*
 Ἀμός, ὁ (Heb.), *Amos*, Lu. iii. 25.*
 ἄν, a particle, expressing *possibility, uncertainty, or conditionality*. At the beginning of a sentence it is a contraction of ἐάν. See Gr. §§ 378δ, 380, 383δ, Wi. § 42, Bu. 216 sq.
 ἀνά, prep., lit., *upon* (acc.); in composition, *up, again*; used in many phrases. See Gr. §§ 297 and 147a, Wi. §§ 49b, 52, 4, 2), Bu. 331, 332.
 ἀναβαθμός, οὔ, ὁ (βαίνω), *means of ascent, steps, stairs*, Ac. xxi. 35, 40.*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην, (1) *to ascend*, espec. to Jerusalem, Mat. xx. 17; on board ship, Mar. vi. 51; to heaven, Ro. x. 6; (2) *to spring up*, as plants, etc., used of a rumor, Ac. xxi. 31; of thoughts coming into mind, Lu. xxiv. 38.
 ἀνα-βάλλω, mid., *to postpone, defer*, Ac. xxiv. 22.*
 ἀνα-βιβάζω, *to draw up*, as a net to shore, Mat. xiii. 48.*
 ἀνα-βλέπω, (1) *to look up*, as Mar. viii. 24; (2) *to look again, to recover sight*, as Mat. xi. 5.
 ἀνά-βλεψις, εως, ἡ, *recovery of sight*, Lu. iv. 18.*
 ἀνα-βοάω, ὦ, *to exclaim, cry aloud* (not in W. H.), Mat. xxvii. 46, Mar. xv. 8, Lu. ix. 38.*
 ἀνα-βολή, ἥς, ἡ, *putting off, delay*, Ac. xxv. 17.*
 ἀνάγαιον, ου, τό, *upper room*, W. H. in Mar. xiv. 15; Lu. xxii. 12, for Rec. ἀνώγειον.*
 ἀν-αγγέλλω, *to announce, make known*, Ac. xiv. 27, xix. 18; *to report*, 2 Cor. vii. 7.
 ἀνα-γεννάω, ὦ, *to beget again*, 1 Pet. i. 3, 23.*
 ἀνα-γινώσκω, *to know again, to know well*. N. T., *to read*, Jn. xix. 20; 2 Cor. iii. 15.
 ἀναγκάζω, ἄσω, *to force, to compel by force or persuasion*, Ac. xxvi. 11; 2 Cor. xii. 11.
 ἀναγκαῖος, αἰα, αἰον, *necessary, fit*, Tit. iii. 14; Phil. i. 24; also *close or near*, as friends, Ac. x. 24.
 ἀναγκαστῶς, adv., *necessarily or by constraint*, 1 Pet. v. 2.*
 ἀνάγκη, ἥς, ἡ, (1) *necessity*, Phil. ii. 14; 1 Cor. vii. 37; followed by inf. (with ἐστί understood), *there is need to*, Mat. xviii. 7; (2) *distress*, Lu. xxi. 23.
 ἀνα-γνωρίζω, *to make known*, aor. pass., Ac. vii. 13 (Rec.).*
 ἀνά-γνωσις, εως, ἡ, *reading*, Ac. xiii. 15; 2 Cor. iii. 14; 1 Tim. iv. 13.*
 ἀν-άγω, *to bring, lead, or take up*, Lu. ii. 22; Ac. ix. 39; *to offer up*, as sacrifices, Ac. vii. 41; pass., *to put to sea, to set sail*, Lu. viii. 22; Ac. xiii. 13.
 ἀνα-δείκνυμι, *to show*, as by up-lifting, *to show plainly*, Ac.

i. 24; *to appoint, announce*, Lu. x. 1.*
 ἀνά-δειξίς, εως, ἡ, *a showing or public announcing*, Lu. i. 80.*
 ἀνα-δέχομαι, dep., *to receive with a welcome, guests*, Ac. xxviii. 7; promises, Heb. xi. 17.*
 ἀνα-δίδωμι, *to give up, deliver*, as by messengers, Ac. xxiii. 33.*
 ἀνα-ζάω, ὦ, *to live again, revive* (W. H. only in Ro. vii. 9, and doubtfully Lu. xv. 24).
 ἀνα-ζητέω, ὦ, *to seek with diligence*, Lu. ii. 44, 45 (W. H.); Ac. xi. 25.*
 ἀνα-ζώννυμι, *to gird or bind up*, as a loose dress is girded about the loins; mid. fig., 1 Pet. i. 13. (S.).*
 ἀνα-ζωπυρέω, ὦ (πύρ), *to rekindle or rouse up*; fig., 2 Tim. i. 6.*
 ἀνα-θάλλω, *to thrive or flourish again*, Phil. iv. 10.*
 ἀνά-θεμα, ατος, τό, *a person or thing accursed*, Gal. i. 8; 1 Cor. xvi. 22; *an execration or curse*, Ac. xxiii. 14. *Syn.*: ἀνάθημα is a thing devoted in honor of God, consecrated; ἀνάθεμα, simply a later form of ἀνάθημα, has come to mean a thing devoted to destruction.
 ἀναθεματίζω, ἴσω, *to bind (one's self) by a curse*, Ac. xxiii. 12, 14, 21; *to affirm with curses*, Mar. xiv. 71.*
 ἀνα-θεωρέω, ὦ, *to look at attentively, to consider*, Ac. xvi. 23; Heb. xiii. 7.*
 ἀνά-θημα, ατος, τό, *anything consecrated and laid by, a votive offering*, Lu. xxi. 5 (W. H.).* *Syn.*: see ἀνάθεμα.
 ἀν-αιδέια, ας, ἡ, *shamelessness, impudence*, Lu. xi. 8.*
 ἀναίρεσις, εως, ἡ, *a taking away, i.e., by a violent death*, Ac. viii. 1, xxii. 20 (Rec.).*
 ἀν-αίρω, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take away, to abolish*, Heb. x. 9; *to take off, to kill*, Mat. ii. 16; mid., *to take up*, Ac. vii. 21.
 ἀν-αίτιος, ου, *guiltless*, Mat. xii. 5, 7.*
 ἀνα-καθίζω, *to sit up* (properly trans. with ἐαυτὸν under

- stood), Lu. vii. 15; Ac. ix. 40.*
- ἀνα-καινίζω, *to renew, restore to a former condition*, Heb. vi. 6.*
- ἀνα-καινῶω, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)*
- ἀνα-καίνωσις, εως, ἡ, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)*
- ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.*
- ἀνα-κάμπτω, *to bend or turn back, return*, Heb. xi. 15.
- ἀνά-κειμαι, dep., *to recline at a meal*, Mat. ix. 10; ὁ ἀνακειμενος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).
- ἀνα-κεφαλαιῶω, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.*
- ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.
- ἀνα-κόπτω, *to check (lit., beat back)*, Gal. v. 7 (W. H. ἐγκόπτω).*
- ἀνα-κράζω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.
- ἀνα-κρίνω, *to investigate, inquire, examine (judicially), to judge of*. Only in Lu., Ac., and 1 Cor.
- ἀνά-κρισις, εως, ἡ, *judicial examination*, Ac. xxv. 26.*
- ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ-).*
- ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.*
- ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., *of Christ's being taken up to heaven*, Mar. xvi. 19.
- ἀνά-ληψις (W. H. ἀληψις), εως, ἡ, *a being taken up, i.e., into heaven*, Lu. ix. 51.*
- ἀν-αλίσκω, λῶσω, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.).*
- ἀνα-λογία, as, ἡ, *proportion, analogy*, Ro. xii. 6.*
- ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.*
- ἀν-αλος, ον, *without saltiness, insipid*, Mar. ix. 50.*
- ἀνά-λυσις, εως, ἡ, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.*
- ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.*
- ἀν-αμάρτητος, ον, *without blame, faultless*, Jn. viii. 7 (W. H. omit).*
- ἀνα-μένω, *to await*, 1 Th. i. 10.*
- ἀνα-μνήσκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; pass., *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.
- ἀνά-μνησις, εως, ἡ, *remembrance, a memorial*, Heb. x. 3.
- ἀνα-νεόω, ὦ, *to renew*; mid., *to renew one's self, to be renewed*, Ep. iv. 23.*
- ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.*
- Ἀνανίας, α, ὁ (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.
- ἀν-αντι-ρρήτος, ον, *indisputable, not to be contradicted*, Ac. xix. 36.*
- ἀναντιρρήτως, adv., *without contradiction*, Ac. x. 29.*
- ἀν-άξιος, ον, *unworthy, inadequate*, 1 Cor. vi. 2.*
- ἀναξίως, adv., *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.).*
- ἀνά-παυσις, εως, ἡ, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.
- ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύσονται, 2 fut. pass.).
- ἀνα-πειθῶ, σω, *to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.*
- ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.
- ἀνα-πηδᾶω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι).*
- ἀνά-πηρος, ον, *maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος).*
- ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.
- ἀνα-πληρῶω, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*, Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.
- ἀν-απο-λόγητος, ον, adj., *inexcusable*, Ro. i. 20, ii. 1.*
- ἀνα-πτύσσω, *to unroll*, as a volume, Lu. iv. 17 (not W. H.).*
- ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.*
- ἀν-αριθμητος, ον, *innumerable*, Heb. xi. 12.*
- ἀνα-σεύω, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.*
- ἀνα-σκευάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.*
- ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.*
- ἀνά-στασις, εως, ἡ, *a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.
- ἀνα-στατώω, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.*
- ἀνα-σταυρόω, ὦ, *to crucify afresh*, Heb. vi. 6.*
- ἀνα-στενάζω, *to groan or sigh deeply*, Mar. viii. 12.*
- ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; *intrans., to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons*; generally, *to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.
- ἀνα-στροφή, ἡς, ἡ, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.
- ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.*
- ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; *of the Messiah*, Heb. vii. 14; *trans., to cause to rise*, Mat. v. 45.
- ἀνα-τίθημι, mid., *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.*
- ἀνατολή, ἡς, ἡ, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.

ἀνα-τρέπω, *to subvert, overthrow*, 2 Tim. ii. 18; Tit. i. 11.*

ἀνα-τρέφω, *to nurse, bring up, educate*, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.*

ἀνα-φαίνω, *mid., to appear*, Lu. xix. 11; *pass., to be shown a thing (acc.)*, Ac. xxi. 3 (W. H. read act., in sense *to come in sight of*).*

ἀνα-φέρω, *olōw, to bear or lead, to offer*, as sacrifice, Heb. vii. 27; *to bear*, as sin, 1 Pet. ii. 24.

ἀνα-φωνέω, *ō, to cry out aloud*, Lu. i. 42.*

ἀνά-χυσις, *ews, ἡ, a pouring out*; hence, *excess*, 1 Pet. iv. 4.*

ἀνα-χωρέω, *ō, to depart, withdraw*, Mat. ix. 24; Mar. iii. 7.

ἀνά-ψυξις, *ews, ἡ, a refreshing*, Ac. iii. 20.*

ἀνα-ψύχω, *to refresh, to revive*, 2 Tim. i. 16.*

ἀνδραποδιστής, *οἰ, ὁ, a man-stealer*, 1 Tim. i. 10.*

Ἀνδρέας, *ου, ὁ, Andrew*, Jn. i. 40.

ἀνδρίζω, *lōw, mid., to act like a man, to be brave*, 1 Cor. xvi. 13.*

Ἀνδρόνικος, *ου, ὁ, Andronicus*, Ro. xvi. 7.*

ἀνδρό-φονος, *ου, ὁ, a man-slayer*, 1 Tim. i. 9.*

ἀν-έγκλιτος, *ον, not open to accusation, unblamable*, 1 Cor. i. 8; Col. i. 22.

ἀν-εκ-διήγητος, *ον, not to be spoken, inexpressible*, 2 Cor. ix. 15. (N. T.)*

ἀν-εκ-λάλητος, *ον, unspeakable*, 1 Pet. i. 8. (N. T.)*

ἀν-έκ-λειπτος, *ον, unfailing*, Lu. xii. 33.*

ἀνεκτός, *ἡ, ὄν, tolerable, supportable*; only in comp., Mat. x. 15, xi. 22, 24.

ἀν-ελεήμων, *ον, without compassion, cruel*, Ro. i. 31.*

ἀνεμίζω, *to agitate or drive with wind*; *pass.*, Ja. i. 6. (N. T.)*

ἀνεμος, *ου, ὁ, the wind*, Mat. xi. 7; *fig.*, applied to empty doctrines, E. v. iv. 14.

ἀν-ένδεκτος, *ον (ένδέχομαι), adj., impossible*, Lu. xvii. 1. (N. T.)*

ἀν-εξ-ερεύνητος (W. H. -παύ-), *ον, adj., unsearchable*, Ro. xi. 33.*

ἀνελί-κακος, *ον, patient of injury*, 2 Tim. ii. 24. (N. T.)*

ἀν-εξ-ιχνίαστος, *ον, that cannot be explored, incomprehensible*, Ro. xi. 33; Ep. iii. 8. (S.)*

ἀν-επ-αίσχυντος, *ον, having no cause to be ashamed*, 2 Tim. ii. 15.*

ἀν-επί-ληπτος (W. H. -λημπ-), *ον, adj., never caught doing wrong, irreproachable*, 1 Tim. iii. 2, v. 7, vi. 14.*

ἀν-έρχομαι, *to come or go up*, Jn. vi. 3; Gal. i. 17, 18.*

ἀνεσις, *ews, ἡ (ἀνλημι), relaxation, remission*, as from bonds, burden, etc., Ac. xxiv. 23; 2 Th. i. 7.

ἀν-ετάζω, *to examine judicially*, Ac. xxii. 24, 29. (S.)*

ἀνευ, *adv.*, with gen., *without*, 1 Pet. iii. 1.

ἀν-εύθετος, *ον, inconvenient*, Ac. xxvii. 12. (N. T.)*

ἀν-εuryσκο, *to find by searching for*, Lu. ii. 16; Ac. xxi. 4.*

ἀν-έχω, *mid., to bear with, endure*, Mat. xvii. 17; Lu. ix. 41; *gen. of pers. or thing*.

ἀνεψιός, *οἰ, ὁ, a cousin*, Col. iv. 10.*

ἀνιθου, *ου, τό, anise, dill*, Mat. xxiii. 23.*

ἀνίηκει, *impers., it is fit or proper*; *part.*, τὸ ἀνίηκον, τὰ ἀνίηκοντα, *the becoming*, Phil. 8.

ἀν-ήμερος, *ον, adj., not tame, fierce*, 2 Tim. iii. 3.*

ἀνήρ, *ἀνδρός, ὁ, (1) a man, in sex and age (Lat. vir), Ac. viii. 12; hence, (2) a husband, Ro. vii. 2, 3; (3) a person generally*, Lu. vii. 41; *plur. voc., ἀνδρες, Sirs!*; often in apposition with adjectives and nouns, as ἀνὴρ ἁμαρτωλός, ἀνὴρ προφήτης, Lu. v. 8, xxiv. 19.

ἀνθ-ίστημι, *to oppose, withstand, resist*, with dat., Ro. ix. 19, Mat. v. 39.

ἀνθ-ομολογέομαι, *οἶμαι, to confess, give thanks to*, dat., Lu. ii. 38.*

ἄνθος, *ους, τό, a flower*, Ja. i. 10, 11; 1 Pet. i. 24.*

ἀνθρακιά, *ἄς, ἡ, a heap of burning coals*, Jn. xviii. 18, xxi. 9.*

ἄνθραξ, *ακος, ὁ, a coal*, Ro. xii. 20.*

ἀνθρωπ-ἄρεσκος, *ον, desirous of pleasing men*, Ep. vi. 6; Col. iii. 22. (S.)*

ἀνθρώπινος, *λην, ινον, human, belonging to man*, Ja. iii. 7; 1 Cor. x. 13.

ἀνθρωπο-κτόνος, *ου, ὁ, ἡ, a homicide, a manslayer*, Jn. viii. 44; 1 Jn. iii. 15.*

ἄνθρωπος, *ου, ὁ, a man, one of the human race (Lat. homo)*. Like ἀνὴρ, joined in apposition with substantives, as Mat. xviii. 23, xxi. 33.

ἀνθ-υπατεύω, *to be proconsul*, Ac. xviii. 12 (not W. H.)*

ἀνθ-ύπατος, *ου, ὁ, a proconsul*, Ac. xiii. 7, 8, 12.

ἀν-ιημι, *to unloose, let go*, Ac. xvi. 26, xxvii. 40; *to give up*, Ep. vi. 9; *to leave, neglect*, Heb. xiii. 5.*

ἀν-ὤλεως, *ων, without mercy*, Ja. ii. 13 (W. H. read ἀνέλεος). (N. T.)*

ἀν-ιπνως, *ον, adj., unwashed*, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)*

ἀν-ίστημι, *to raise up one lying or dead*, Ac. ix. 41; Jn. vi. 39, 40; *intrans. (in 2 a., pf. and mid.)*, to rise from a recumbent posture, Mar. i. 35; *to rise again from the dead*, Lu. xvi. 31; *aor. part.*, often combined with other verbs, as "rising (ἀναστὰς) he went."

Ἄννα, *ας, ἡ, Anna*, Lu. ii. 36.*

Ἄννας, *ας, ὁ, Annas*, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.*

ἀ-νόητος, *ον, foolish, thoughtless*, Ro. i. 14; 1 Tim. vi. 9.

ἄνοια, *ας, ἡ, folly, madness*, Lu. vi. 11; 2 Tim. iii. 9.*

ἀνοίγω, *ξω, to open*, Ac. v. 19, xii. 10, 14; *intrans. in 2 perf.*, ἀνέγωγα, *to be open*, 2 Cor. vi. 11; 1 Cor. xvi. 9.

ἀν-οικο-δομέω, *ō, to build up again*, Ac. xv. 16.*

ἄνοιξις, *ews, ἡ, opening (the act of)*, Ep. vi. 19.*

ἀ-νομία, *ας, ἡ, lawlessness, iniquity*, Mat. xxiii. 28; Tit. ii. 14; *al. ἀνομiai, iniquities, evil deeds*, Ro. iv. 7. *Syn.*: see ἀγνόημα.

ἀ-νομος, *ον, (1) without law, not subject to the law, used of Gentiles*, 1 Cor. ix. 21; (2) *'arwies; as subst., a male-*

factor; ὁ ἄνομος, *the lawless one*, 2 Th. ii. 8.

ἀνόμως, adv., *without law*, Ro. ii. 12.

ἀν-ορθώω, ὦ, *to make upright or straight again, to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.*

ἀν-όσιος, ον, *unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.*

ἀνοχή, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.* Syn.: ὑπομονή is *patience under trials, referring to things*; μακροθυμία, *patience under provocation, referring to persons*; ἀνοχή is *a forbearance temporary in its nature*.

ἀντ-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.*

ἀντ-άλλαγμα, ατος, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.*

ἀντ-ανα-πληρώω, ὦ, *to fill up in turn*, Col. i. 24.*

ἀντ-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἀντ-από-δομα, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S).*

ἀντ-από-δοσις, εως, ἡ, *a reward, recompense*, Col. iii. 24.*

ἀντ-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.*

ἀντ-εἶπον (used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.*

ἀντ-έχω, mid., *to hold fast, to adhere to (gen.)*, Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.*

ἀντί, prep., gen., *instead of, for*. See Gr. §§ 291, 147 a, Wi. §§ 47 a, 52, 4, 3), Bu. 321.

ἀντι-βάλλω, *to throw in turn, exchange words*, Lu. xxiv. 17.*

ἀντι-δια-τίθεμι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.*

ἀντι-δικος, ον, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.*

ἀντι-θεσις, εως, ἡ, *opposition*, 1 Tim. vi. 20.*

ἀντι-καθ-ίστημι, *to resist*, Heb. xii. 4.*

ἀντι-καλέω, *to call or invite in turn*, Lu. xiv. 12.*

ἀντ-ικεῖμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἀντικρύ (W. H. ἀντικρυς), adv., *over against*, Ac. xx. 15.*

ἀντι-λαμβάνω, mid., *to take hold of, help, share in (gen.)*, Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἀντι-λέγω, *to speak against, contradict (dat.)*, Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἀντι-ληψις (W. H. -ληψις), εως, *help, ministration*, 1 Cor. xii. 28.*

ἀντι-λογία, ας, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.*

ἀντι-λοιδορέω, *to revile or reproach again*, 1 Pet. ii. 23.*

ἀντι-λutron, ον, τό, *a ransom-price*, 1 Tim. ii. 16.*

ἀντι-μετρέω, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T).*

ἀντι-μοσθα, ας, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T).*

Ἀντιόχεια, ας, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

Ἀντιοχεύς, έως, ὁ, *a citizen of Antioch*, Ac. vi. 5.*

ἀντι-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.*

Ἀντίπας, α, ὁ, *Antipás*, Rev. ii. 13.*

Ἀντιπατρίς, ίδος, ἡ, *Antipatris*, Ac. xxiii. 31.*

ἀντι-πέραν (W. H. ἀντίπερα), adv., *on the opposite side or shore*, Lu. viii. 26.*

ἀντι-πίπτω, *to fall against, resist*, Ac. vii. 51.*

ἀντι-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.*

ἀντι-τάσσω, mid., *to set one's self against, resist (dat.)*, Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.*

ἀντι-τυπος, ον, *like in pattern*, Heb. ix. 24; τὸ ἀντίτυπον, *corresponding in form, as wax to the seal, antitype*, 1 Pet. iii. 21.*

Ἀντι-χρίστος, ον, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T).*

ἀντλέω, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.*

ἄντλημα, ατος, τό, *a bucket*, Jn. iv. 11.*

ἀντ-οφθαλμέω, ὦ, *to look in the face*; so *to meet the wind*, Ac. xxvii. 15.*

ἀν-υδρος, ον, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἀν-υπό-κριτος, ον, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἀν-υπό-τακτος, ον, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.*

ἄνω, adv. (ἀνά), *up, above, upwards*; τὰ ἄνω, *heaven or heavenly things*, as Jn. viii. 23.

ἄνώγειον, ον, τό, *an upper chamber*. See ἀνάγειον.*

ἄνωθεν, adv. (ἀνω), (1) *of place, from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) *of time, from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, perhaps here also, *from above*.

ἄνωτερός, ὅς, ὁν, *upper, higher*, Ac. xix. 1.*

ἄνωτερος, α, ον (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.*

ἀν-ωφέλις, ές, *unprofitable*, Tit. iii. 9; Heb. vii. 18.*

ἄξιν, ἥς, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.*

ἄξιος, λα, ιον, adj., *worthy, deserving of, suitable to (gen.)*, Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἄξιόω, ὦ, *to deem worthy (acc. and gen. or inf.)*, Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἄξιως, adv., *worthily, suitably (with gen.)*, Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, ον, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead off tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ον, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.*

ἀπ-αίρω, to take away; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.*

ἀπ-αιτέω, to ask back, require, reclaim, Lu. vi. 30, xii. 20.*

ἀπ-αλγέω, to be past feeling, Ep. iv. 19.*

ἀπ-αλλάσσω, pass., to be removed from, to depart, Ac. xix. 12; pass., to be set free (with ἀπό), Lu. xii. 58; to deliver, Heb. ii. 15.*

ἀπ-αλλοτριβώ, to estrange, alienate (gen.), Ep. i. 12, iv. 18; Col. i. 21.*

ἀπαλός, ἡ, ὅν, tender, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.*

ἀπ-αντάω, ὦ, to meet, to encounter (dat.), Mar. xiv. 13.

ἀπ-αντήσις, εως, ἡ, a meeting, an encountering; els ἀπάντησιν (gen. or dat.), to meet any one, Ac. xxviii. 15.

ἀπαξ, adv., of time, once, 1 Th. ii. 18; once for all, Heb. vi. 4, x. 2.

ἀ-παρά-βατος, ον, inviolable, unchangeable, Heb. vii. 24.*

ἀ-παρα-σκευάστος, ον, adj., unprepared, 2 Cor. ix. 4.*

ἀπ-αρνέομαι, οὔμαι, to deny, disown, Mat. xxvi. 34, 35; to disregard, Mar. viii. 34.

ἀπ-ἄρτι, adv., of time (see ἄρτι), henceforth, Rev. xiv. 13. (W. H. read ἀπ' ἄρτι)*

ἀπ-αρτισμός, οὔ, ὁ, completion, Lu. xiv. 28.*

ἀπ-αρχή, ἡς, ἡ, the first-fruits, consecrated to God (see W. H., 2 Th. ii. 13).

ἅ-πας, ασα, αν (like πᾶς, Gr. § 37), all, all together, the whole.

ἀπασπάζομαι, see ἀσπάζομαι. (N. T.)*

ἀπατάω, ὦ, ἡσω, to deceive, lead into error, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἐξαπ-).* (The stronger form ἐξαπατάω is more freq.)

ἀπάτη, ἡς, ἡ, deceit, deceitfulness, Col. ii. 8; Heb. iii. 13.

ἀ-πάτωρ, οπος, ὁ, ἡ(πατήρ), without father, i.e., in the genealogies, Heb. vii. 3.*

ἀπ-αύγασμα, ατος, τό, reflected brightness, Heb. i. 3.*

ἀπ-εἶδον (W. H. ἀφείδον), 2 aor. of ἀφοράω, which see.

ἀ-πειθεία, ας, ἡ, willful unbelief,

obstinacy, disobedience, Heb. iv. 6, 11.

ἀ-πειθέω ὦ, to refuse belief, be disobedient, Jn. iii. 36; Ro. ii. 8.

ἀ-πειθεῖς, ἐς, unbelieving, disobedient, Lu. i. 17; 2 Tim. iii. 2.

ἀπειλέω, ὦ, ἡσω, to threaten, forbid by threatening, Ac. iv. 17; 1 Pet. ii. 23.*

ἀπειλή, ἡς, ἡ, a threatening, threat, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.*

ἀπ-εἰμι (εἶμι, to be), to be absent, as 1 Cor. v. 3.

ἀπ-εἶμι (εἶμι, to go), to go away, to depart, Ac. xvii. 10.*

ἀπ-εἶπον (see εἶπον), mid., to renounce, disown, 2 Cor. iv. 2.*

ἀ-πειραστος, ον, adj., incapable of being tempted, Ja. i. 13.*

ἄ-πειρος, ον, adj., inexperienced, unskillful in (gen.), Heb. v. 13.*

ἀπ-εκ-δέχομαι, to wait for, expect earnestly or patiently, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)

ἀπ-εκ-δύομαι, to strip, divest, renounce, Col. ii. 15, iii. 9.*

ἀπέκδυσις, εως, ἡ, a putting or stripping off, renouncing, Col. ii. 11. (N. T.)*

ἀπ-ελαύνω, to drive away, Ac. xviii. 16.*

ἀπ-ελεγμός, οὔ, ὁ (ἐλέγχω), repudiation, censure, disrepute, Ac. xix. 27. (N. T.)*

ἀπ-ελεύθερος, ον, ὁ, ἡ, a freed-man, 1 Cor. vii. 22.*

Ἀπελλῆς, οὔ, ὁ, Apelles, Ro. xvi. 10.*

ἀπ-ελπίζω, σω, to despair, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.).*

ἀπ-έναντι, adv. (gen.), over against, in the presence of, in opposition to.

ἀ-πέραντος, ον (περαινω), interminable, 1 Tim. i. 4.*

ἀ-περισπάστως, adv. (περισπάω), without distraction, 1 Cor. vii. 35.*

ἀ-περί-τμητος, ον, uncircumcised; fig., Ac. vii. 51. (S.)*

ἀπ-έρχομαι, to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor.

ἀπ-έχω, to have in full, Mat.

vi. 2; to be far (abs., or ἀπό), Lu. vii. 6; impers., ἀπέχει, it is enough, Mar. xiv. 41; mid., to abstain from (gen., or ἀπό), 1 Th. iv. 3.

ἀπιστέω, ὦ, to disbelieve (dat.), Mar. xvi. 11; to be unfaithful, Ro. iii. 3.

ἀπιστία, ας, ἡ, unbelief, distrust, a state of unbelief, 1 Tim. i. 13; Heb. iii. 12, 19; unfaithfulness, Ro. iii. 3.

ἄ-πιστος, ον, not believing, incredulous, Jn. xx. 27; hence, an unbeliever or infidel, 2 Cor. iv. 4; unfaithful, Lu. xii. 46; Rev. xxi. 8; pass., incredible, only Ac. xxvi. 8.

ἀπλός, οὖς, ἡ, οὖν, simple, sound, Mat. vi. 22; Lu. xi. 34.*

ἀπλότης, τητος, ἡ, simplicity, sincerity, purity, 2 Cor. i. 12; Col. iii. 22.

ἀπλώς, adv., simply, sincerely, Ja. i. 5.*

ἀπό, prep. gen., from. See Gr. § 292, Wl. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.

ἀπο-βαίνω (for βαίνω, see Gr. § 94, I, 6 d; fut., -βήσομαι), to go or come out of, as from a ship, Lu. v. 2; Jn. xxi. 9; to turn out, result, Lu. xxi. 13; Phil. i. 19.*

ἀπο-βάλλω, to throw away, Mar. x. 50; Heb. x. 35.*

ἀπο-βλέπω, to look away from all besides; hence, to look earnestly at (els), Heb. xi. 26.*

ἀπό-βλητος, ον, verbal adj., to be thrown away, rejected, 1 Tim. iv. 4.*

ἀπο-βολή, ἡς, ἡ, a casting away, rejection, loss, Ac. xxvii. 22; Ro. xi. 15.*

ἀπο-γίνομαι, to die, 1 Pet. ii. 24.*

ἀπο-γραφή, ἡς, ἡ, a record, register, enrolment, Lu. ii. 2; Ac. v. 37.*

ἀπο-γράφω, to enrol, inscribe in a register, Lu. ii. 1, 3, 5; Heb. xii. 23.*

ἀπο-δείκνυμι, to show by proof, demonstrate, set forth, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.*

ἀπό-δειξις, εως, ἡ, demonstration, proof, 1 Cor. ii. 4.*

ἀπο-δεκατώ, ὦ, (1) to pay the tenth or tithe, Mat. xxiii. 23; (2) to levy tithes on, acc., Heb. vii. 5. (S.)
 ἀπό-δεκτος, ον, verbal adj., acceptable, 1 Tim. ii. 3, v. 4.*
 ἀπο-δέχομαι, ὦ, to receive with pleasure, to welcome, Ac. xviii. 27, xxviii. 30.
 ἀπο-δημιεύω, ὦ, to go from one's own people, to go into another country; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.
 ἀπό-δημος, ον, gone abroad, sojourning in another country (R. V.), Mar. xiii. 34.*
 ἀπο-δίδωμι, to give from one's self, to deliver, Mat. xxvii. 58; in mid., to sell, Ac. v. 8; to pay off, discharge what is due, Mat. v. 26; Lu. xvi. 2; to restore, Lu. iv. 20; to requite, recompense, Ro. ii. 6; Rev. xviii. 6.
 ἀπο-δι-ορίζω, to separate off, i.e., into parties, Ju. 19.*
 ἀπο-δοκιμάζω, to reject, as disapproved or worthless, Mar. viii. 31; Heb. xii. 17.
 ἀπο-δοχή, ἥς, ἡ, acceptance, approbation, 1 Tim. i. 15, iv. 9.*
 ἀπό-θεσις, εως, ἡ, a putting away, 1 Pet. iii. 21; 2 Pet. i. 14.*
 ἀπο-θήκη, ἥς, ἡ, a repository, granary, storehouse, Mat. iii. 12; Lu. iii. 17.
 ἀπο-θησαυρίζω, to treasure up, lay by in store, 1 Tim. vi. 19.*
 ἀπο-θλίβω, to press closely, Lu. viii. 45.*
 ἀπο-θνήσκω (ἀπό, intensive; the simple θνήσκω is rare), to die, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, to die to (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.
 ἀπο-καθ-ίστημι, ἀποκαταστήσω (also καθιστάω and ἀνω, see Mar. ix. 12; Ac. i. 6), to restore, e.g., to health, or as a state or kingdom, Lu. vi. 10, Ac. i. 6.
 ἀπο-καλύπτω, to uncover, bring to light, reveal, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

ἀπο-κάλυψις, εως, ἡ, revelation, manifestation, enlightenment, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.
 ἀπο-καρ-δοκία, ας, ἡ (κάρα, head; ἀπό, intensive), earnest expectation, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.*
 ἀπο-κατ-αλλάσσω, to reconcile, change from one state of feeling to another, Ep. ii. 16; Col. i. 20, 22. (N. T.)*
 ἀπο-κατά-στασις, εως, ἡ, restitution, restoration, Ac. iii. 21.*
 ἀπό-κειμαι, to be laid away, to be reserved for (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.*
 ἀπο-κεφαλίζω (κεφαλή), to behead, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)*
 ἀπο-κλείω, to shut close, as a door, Lu. xiii. 25.*
 ἀπο-κόπτω, to smile or cut off, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.).*
 ἀπο-κριμα, ατος, τό, an answer, 2 Cor. i. 9.*
 ἀπο-κρίνομαι (for aor., see Gr. § 100, Wi. § 39, 2), to answer, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριθὲς εἶπεν, answered and said, as Mat. xi. 25; Lu. i. 60.
 ἀπο-κρισις, εως, ἡ, an answer, reply, Lu. ii. 47.
 ἀπο-κρύπτω, to hide, conceal, 1 Cor. ii. 7; Ep. iii. 9.
 ἀπό-κρυφος, ον, hidden, concealed, Mar. iv. 22; Lu. viii. 17; stored up, Col. ii. 3.
 ἀπο-κτείνω, ενῶ, to put to death, kill, Mat. xvi. 21; Rev. ii. 13; fig., to abolish, Ep. ii. 16.
 ἀπο-κυεύω, ὦ, to bring forth; fig., Ja. i. 15, 18.*
 ἀπο-κυλλω, λσω, to roll away, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)*
 ἀπο-λαμβάνω, to receive from any one, Gal. iv. 5; to receive back, recover, Lu. xv. 27;

mid., to take aside with one's self, Mar. vii. 33.
 ἀπό-λαυσις, εως, ἡ (λαύω, to enjoy), enjoyment, 1 Tim. vi. 17; Heb. xi. 25.*
 ἀπο-λείπω, to leave, to leave behind, 2 Tim. iv. 13, 20; to desert, Ju. 6; pass., to be reserved, Heb. iv. 9.
 ἀπο-λείχω, to lick, as a dog, Lu. xvi. 21 (W. H. ἐπιλέχω)*
 ἀπο-όλλυμι (see Gr. § 116, 2, Wi. § 15, Bu. 64), to destroy, to bring to nought, to put to death, Mar. i. 24; Ro. xiv. 15; to lose, Mat. x. 42; Jn. vi. 39; mid., pass. (and 2d perf.), to perish, die, Mat. viii. 25; to be lost, Lu. xxi. 18.
 Ἀπολλύων, οντος, ὁ (prop. part of ἀπολλύω, Destroyer), Ἀπολλύων, Rev. ix. 11. (N. T.)*
 Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, Ac. xvii. 1.*
 Απολλῶς, ὦ, ὁ, Apollōs, Ac. xviii. 24.
 ἀπο-λογέομαι, οὔμαι (λόγος), to defend one's self by speech, Lu. xxi. 14; Ac. xxvi. 24; to defend, excuse, Ro. ii. 15.
 ἀπο-λογία, ας, ἡ, a verbal defense, "apology," Ac. xxv. 16; 1 Cor. ix. 3.
 ἀπο-λούω, mid., to wash away, as sins, Ac. xxii. 16; 1 Cor. vi. 11.*
 ἀπο-λύτρωσις, εως, ἡ, redemption, deliverance, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.
 ἀπο-λύω, to release, let go, to send away, Ac. xxviii. 18; Mat. xv. 23; spec., to put away a wife, divorce, Mat. i. 19; Lu. xvi. 18; mid., to depart, Ac. xxviii. 25.
 ἀπο-μάσσω, ξω, to wipe off, as dust from the feet; mid., Lu. x. 11.*
 ἀπο-νέμω, to assign to, apportion, 1 Pet. iii. 7.*
 ἀπο-νίπτω, mid., to wash one's self, Mat. xxvii. 24.*
 ἀπο-πίπτω, to fall from, Ac. ix. 18.*
 ἀπο-πλανάω, ὦ, to lead astray, Mar. xiii. 22; 1 Tim. iv. 10.*
 ἀπο-πλέω, εὔσω, to sail away, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.*

ἀπο-πλύνω, *to wash or rinse, as nets*, Lu. v. 2 (W. H. πλύνω).*

ἀπο-πνίγω, *to suffocate, choke*, Mat. xiii. 7; Lu. viii. 7, 33.*

ἰ-πόρεω, ὦ (πόρος, *resource*), except Mar. vi. 20 (W. H.), only mid. in N. T., *to be in doubt, to be perplexed*, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, *as, ἡ, perplexity, disquiet*, Lu. xxi. 25.*

ἀπο-ρρίπτω, *to throw or cast down or off*, Ac. xxvii. 43; ἐαυτοὺς understood.*

ἀπο-ορφανίζω (ὀρφανός), "*to make orphans of*"; *to bereave, pass.*, 1 Th. ii. 17.*

ἀπο-σκευάζομαι, *to pack away, pack up*, Ac. xxi. 15 (W. H. ἐπισκευάζομαι).*

ἀπο-σκίασμα, ατος, τό (σκιάζω), *a shade, a shadow*, Ja. i. 17. (N. T.)*

ἀπο-σπάω, ὦ, ἄσω, *to draw out, unsheathe*, Mat. xxvi. 51; *to withdraw, to draw away*, Ac. xxi. 1.

ἀπο-στασία, *as, ἡ, defection, apostasy*, Ac. xxi. 21; 2 Th. ii. 3.*

ἀπο-στάσιον, ου, τό, *repudiation, divorce*, Mat. xix. 7; Mar. x. 4; met., *bill of divorce*, as Mat. v. 31.*

ἀπο-στεγάζω (στεγή), *to unroof*, Mar. ii. 4.*

ἀπο-στέλλω, *to send forth, send, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers*, Mat. x. 40, Lu. vii. 3; Ac. x. 36; *to send away, dismiss*, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἡσώ, *to defraud, abs., as Mar. x. 19; deprive of by fraud, acc. and gen.*, 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, *apostleship*, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.*

ἀπό-στολος, ου, ὁ, (1) *a messenger*, 2 Cor. viii. 23; Heb. iii. 1; (2) *an apostle, i.e., a messenger of Christ to the world*, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στόμα), *to entice to speak off-hand*, Lu. xi. 53.*

ἀπο-στρέφω, *to turn away, trans.*

(with ἀπό, as Ac. iii. 26); *restore, replace*, Mat. xxvi.

52; mid., *to desert, reject, acc.*, Mat. v. 42.

ἀπο-στυγέω, ὦ, *to detest, to abhor*, Ro. xii. 9.*

ἀπο-συνάγωγος, ου, *excluded from the synagogue, excommunicated*, Jn. ix. 22, xii. 42, xvi. 2. (N. T.)*

ἀπο-τάσσω, ξω, mid., *to separate one's self from, withdraw from (dat.)*, Mar. vi. 46; *to take leave of, renounce, send away (dat.)*, Lu. xiv. 33.

ἀπο-τελέω, ὦ, ἔσω, *to perfect*, Ja. i. 15; Lu. xiii. 32 (W. H.).*

ἀπο-τίθημι, mid., *to lay off or aside*, Ac. vii. 58; *to renounce*, Ro. xiii. 12.

ἀπο-τίνασσω, *to shake off*, Lu. ix. 5; Ac. xxviii. 5.*

ἀπο-τίνω (or -τιω), τισω, *to repay*, Philem. 19.*

ἀπο-τολμάω, ὦ, *to assume boldness*, Ro. x. 20.*

ἀπο-τομία, *as, ἡ (τέμνω, to cut), severity*, Ro. xi. 22.*

ἀπο-τόμως, adv., *severely, sharply*, 2 Cor. xiii. 10; Tit. i. 13.*

ἀπο-τρέπω, mid., *to turn away from, shun*, acc., 2 Tim. iii. 5.*

ἀπο-ουσία, *as (ἀπειμι), absence*, Phil. ii. 12.*

ἀπο-φέρω, *to bear away from one place to another*, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φεύγω, *to escape*, 2 Pet. i. 4, ii. 18, 20.*

ἀπο-φθέγγομαι, *to speak out, declare*, Ac. ii. 4, 14, xxvi. 25. (S.)*

ἀπο-φορτίζομαι (φόρτος, *a burden*), *to unload, discharge*, Ac. xxi. 3.*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), *abuse, misuse*, Col. ii. 22.*

ἀπο-χωρέω, ὦ, *to go away, depart*, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.*

ἀπο-χωρίζω, *to part asunder*, Ac. xv. 39; Rev. vi. 14.*

ἀπο-ψύχω, *to breathe out life, to faint*, Lu. xxi. 26.*

"Αππίος, ου, ὁ, *Appius*; "Αππιον φόρον, *the Forum of Appius*, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.*

ἀ-πρός-ιτος, ου (προς, εἰμι), *not to be approached*, 1 Tim. vi. 16.*

ἀ-πρός-κοπος, ου (κόπτω), act., *not causing to stumble*, 1 Cor. x. 32; pass., *not caused to stumble, blameless, without offense*, Ac. xxiv. 16; Phil. i. 10. (Ap.)*

ἀ-προσωπο-λήπτως (W. H. λήπτω-), adv., *without respect of persons, impartially*, 1 Pet. i. 17. (N. T.)*

ἀ-πταιστος, ου (πταλω, *to fall*), *without stumbling or falling*, Ju. 24.*

ἐ-πτω, ψω, *to kindle, as light or fire*, Lu. viii. 16, xi. 33; mid., *to touch*, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἀπτομαι is *to touch or handle*; θιγγάνω, *a lighter touch*; ψηλαφάω, *to feel or feel after*.

Ἀφφία, *as, ἡ, Apphia*, Philem. 2.*

ἀπ-ώσω, ὦ, ἀπώσω, mid., *to repulse, to reject*, Ac. vii. 27, 39.

ἀπώλεια, *as, ἡ (ἀπόλλυμι), destroying, waste, of things*, Ro. ix. 22; Mar. xiv. 4; *destruction*, in general, Ac. viii. 20; *perdition*, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἄρά, ἄς, ἡ, *curse, imprecation*, Ro. iii. 14.*

ἄρα, conj., *illative, therefore, thence, since*. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἄρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.*

Ἀραβία, *as, ἡ, Arabia*, Gal. i. 17, iv. 25.*

"Αραμ, ὁ (Heb.), *Aram*, Mat. i. 3, 4; Lu. iii. 33 (not W. H.).*

"Αραψ, αβος, ὁ, *an Arabian*, Ac. ii. 11.*

ἀργέω, ὦ, *to linger, to delay*, 2 Pet. ii. 3.*

ἀργός, ον (ἀ, ἔργον), *idle, lazy*, Mat. xx. 3; Tit. i. 12.

ἀργύρεος, οὗς, ἁ, οὖν, *made of silver*, Ac. xix. 24; 2 Tim. ii. 20. Rev. x. 20.*

ἀργύριον, ου, τό, *silver*, Ac. iii. 6; *a piece of silver, a shekel*, Mat. xvi. 15; *money in general*, Mar. xiv. 11.

ἀργυρο-κόπος, ου, ὁ, *a silver smith*, Ac. xix. 24.*

ἄργυρος, ου, ὁ, *silver*, Ac. xvii. 29; Ja. v. 3.

Ἀρειος πάγος, ου, ὁ, *Areopagus, or Mars' Hill, an open space on a hill in Athens, where*

the supreme court was held, Ac. xvii. 19, 22.* (^{Ἄρειος} is an adj. from Ἄρης, Mars.)

^{Ἀρεοπαγίτης}, ου, ὁ, a judge of the Areopagite court, Ac. xvii. 34.*

^{ἀρέσκεια}, ας, ἡ, a pleasing, a desire of pleasing, Col. i. 10.*

^{ἀρέσκω}, ἀρέσω, to be pleasing to, Mat. xiv. 6; Gal. i. 10; to seek to please or gratify, to accommodate one's self to (dat.), 1 Cor. x. 33; 1 Th. ii. 4.

^{ἀρεστός}, ἡ, ὅν, acceptable, pleasing, Jn. viii. 29; Ac. xii. 3.

^{Ἀρέτας}, α, ὁ, Aretas, a king of Arabia Petraea, 2 Cor. xi. 32.*

^{ἀρετή}, ἡς, ἡ, virtue, 2 Pet. i. 5; any moral excellence, perfection, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.*

(ἄρην), gen. ἀρῶς, a lamb, Lu. x. 3.*

^{ἀριθμέω}, ὦ, to number, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.*

^{ἀριθμός}, οὔ, ὁ, a number, Jn. vi. 10; Ac. vi. 7.

^{Ἀριμαθαία}, ας, ἡ, Arimathaea, a city of Palestine, Mat. xxvii. 57; Mar. xv. 43.

^{Ἀρίσταρχος}, ου, ὁ, Aristarchus, Ac. xix. 29; Col. iv. 10.

^{ἀριστάω}, ὦ, ἦσω (ἀριστον), to breakfast, Jn. xxi. 12, 15; to dine, Lu. xi. 37.

^{ἀριστερός}, ὁ, ὅν, left; ἡ ἀριστερά (χερὶς), the left hand, Mat. vi. 3; ἐξ ἀριστερῶν, on the left, Mar. x. 37 (W. H.); Lu. xliii. 33, without ἐξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος.)*

^{Ἀριστόβουλος}, ου, ὁ, Aristobulus, Ro. xvi. 10.*

^{ἄριστον}, ου, τό, dinner, Mat. xxii. 4; Lu. xi. 38, xiv. 12.* See δείπνον.

^{ἀρκετός}, ἡ, ὅν, sufficient, Mat. vi. 34, x. 25; 1 Pet. iv. 3.*

^{ἀρκέω}, ὦ, to be sufficient for, Mat. xxv. 9; 2 Cor. xii. 9; pass., to be satisfied with, Lu. iii. 14; Heb. xiii. 5.

^{ἄρκτος} (W. H. ἄρκος), ου, ὁ, ἡ, a bear, Rev. xiii. 2.*

^{ἄρμα}, ατος, τό, a chariot, Ac. viii. 28, 29, 38; Rev. ix. 9.*

^{Ἀρμαγεδδών} (Heb. or Aram., der. disputed), (W. H. Ἄρ Μαγεδών), Harmageddon, Rev. xvi. 16. (N. T.)*

^{ἀρμόζω}, σω, to fit together; mid., to espouse, to betroth, 2 Cor. xi. 2.*

^{ἄρμός}, οὔ, ὁ, a joint, i.e., of limbs in a body, Heb. iv. 12.*

^{ἀρνέομαι}, οὔμαι, to deny, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; to renounce, Tit. ii. 12; to reject, Ac. iii. 14.*

^{ἀρνίον}, ου, τό (dimin. of ἀρνήν), a little lamb, Jn. xxi. 15; freq. in Rev., of Christ.

^{ἀροτρίω}, ὦ, ἄσω, to plow, Lu. xvii. 7; 1 Cor. ix. 10.*

^{ἄροτρον}, ου, τό, a plow, Lu. ix. 62.*

^{ἀρπαγή}, ἡς, ἡ (ἀρπάζω), the act of plundering, Heb. x. 34; plunder, spoil, Mat. xxiii. 25; Lu. xi. 39.*

^{ἀρπαγμός}, οὔ, ὁ, spoil, an object of eager desire, a prize, Phil. ii. 6.*

^{ἀρπάζω}, ἄσω (2 aor. pass., ἡρπάγην), to snatch, seize violently, take by force, Jn. x. 12; to carry off suddenly, Jn. vi. 15; Ac. xxiii. 10.

^{ἄρπαξ}, ατος, adj., rapacious, ravenous, Mat. vii. 15; Lu. xviii. 11; a robber, an extortioner, 1 Cor. v. 10, 11, vi. 10.*

^{ἄρραβών}, ὦνος, ὁ (from Heb.), a pledge, an earnest, ratifying a contract, 2 Cor. i. 22, v. 5; Ep. i. 14.*

^{ἄρραφος} (W. H. ἄραφος), ον, not seamed or sewn, Jn. xix. 23. (N. T.)*

^{ἄρρην}, εν (W. H. ἄρσην, εν), of the male sex, Ro. i. 27; Rev. xii. 5, 13.*

^{ἄρρητος}, ον, adj., unspeakable, 2 Cor. xii. 4.*

^{ἄρρωστος}, ον, adj. (ῥώννυμι), infirm, sick, Mat. xiv. 14; 1 Cor. xi. 30.

^{ἄρσην-κοίτης}, ου, ὁ (ἄρσην κοιτή), a sodomite, 1 Cor. vi. 9; 1 Tim. i. 10.*

^{ἄρσην}, εν, male, Mat. xix. 4; Gal. iii. 28.

^{Ἄρτεμας}, ᾶ, ὁ, Artemas, Tit. iii. 12.*

^{Ἄρτεμις}, ἰδος or ἰος, ἡ, Artemis, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo, Ac. xix. 24, 27, 28, 34, 35.*

^{ἀρτέμων}, ονος, ὁ (ἀρτάω, to sus-

pend), prob. the foresail, Ac. xxvii. 40.*

^{ἄρτι}, adv. of time, now, just now, at this moment; with other particles, as ἔως ἄρτι, till now; ἀπ' ἄρτι, from now or henceforward.

^{ἄρτι-γέννητος}, ον, newly or recently born, 1 Pet. ii. 2. (N. T.)*

^{ἄρτιος}, ου, adj., perfect, complete, wanting in nothing, 2 Tim. iii. 17.* Syn.: ἄρτιος means fully adapted for its purpose; ὁλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.

^{ἄρτος}, ου, ὁ, bread, loaf, food; fig., spiritual nutriment; ἀρτοὶ τῆς προθέσεως, show-bread, Mat. xii. 4; Mar. ii. 26.

^{ἀρτύω} (ἄρω, to fit), to season, to flavor, as with salt, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.*

^{Ἀρφαξάδ}, ὁ (Heb.), Arphaxad, Lu. iii. 36.*

^{ἀρχ-ἄγγελος}, ου, ὁ, an arch- or chief-angel, 1 Th. iv. 16; Ju. 9. (N. T.)*

^{ἀρχαῖος}, α, ον, old, ancient, Lu. ix. 8, 19; 2 Pet. ii. 5.

^{Ἀρχελαος}, ου, ὁ, Archelaus, Mat. ii. 22.*

^{ἀρχή}, ἡς, ἡ, (1) a beginning, of time, space, or series, Jn. i. 1; 2 Pet. iii. 4; the outermost point, Ac. x. 11. Used of Christ, the leader, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13.

Adv. phrases: ἀπ' ἀρχῆς, from the beginning; ἐν ἀρχῇ, in the beginning; ἐξ ἀρχῆς, from the beginning or from the first; κατ' ἀρχάς, at the beginning; τὴν ἀρχὴν, originally. (2) rule, pre-eminence, principality (see ἀρχω); espec. in pl., ἀρχαί, rulers, magistrates, as Lu. xii. 11; of supramundane powers, principalities, as Ep. iii. 10.

^{ἀρχ-ηγός}, οὔ, ὁ (ἀρχή, ἄγω), the beginner, author, prince, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.*

^{ἀρχ-ιερατικός}, ἡ, ὅν, belonging to the office of the high-priest, pontifical, Ac. iv. 6.*

^{ἀρχ-ιερεύς}, ἔως, ὁ, (1) the high-priest, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

- Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.
- ἀρχι-ποιμήν**, *evos*, ὁ, *the chief shepherd*, a title of Christ, 1 Pet. v. 4. (N. T.)*
- Ἀρχιππος**, *ov*, ὁ, *Archippus*, Col. iv. 17; Philem. 2.*
- ἀρχι-συνάγωγος**, *ov*, ὁ, *presiding officer or ruler of a synagogue*, Lu. viii. 49; Ac. xiii. 15.
- ἀρχι-τέκτων**, *ovos*, ὁ, *a master-builder, an architect*, 1 Cor. iii. 10.*
- ἀρχι-τελώνης**, *ov*, ὁ, *a chief collector of taxes, a chief publican*, Lu. xix. 2. (N. T.)*
- ἀρχι-τρικλίνος**, *ov*, ὁ, *a superintendent of a dining room*, Jn. ii. 8, 9. (N. T.)*
- ἀρχω**, *to reign, to rule* (gen.), only Mar. x. 42; Ro. xv. 12; mid., *to begin*, often with infin.; ἀρχάμενος ἀπὸ, *beginning from* (see Gr. § 287).
- ἄρχων**, *ovtos*, ὁ, *prop. particip., ruler, prince, leader*, Ac. xvi. 19; Ro. xiii. 3.
- ἄρωμα**, *atos*, τὸ, *spice, perfume*, Mar. xvi. 1; Lu. xxiii. 56, xxiv. 1; Jn. xix. 40.*
- Ἀσά**, ὁ (Heb.), *Asa*, Mat. i. 7, 8.*
- ἀ-σάλευτος**, *ov*, *unshaken, immovable*, Ac. xxvii. 41; Heb. xii. 28.*
- ἀ-σβεστος**, *ov*, *adj. (σβέννυμι), not to be quenched, inextinguishable*, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).*
- ἀσέβεια**, *as*, ἡ, *impiety, ungodliness, wickedness*, Ro. i. 18; Ju. 15, 18. *Syn.*: see ἀγνότημα.
- ἀσεβέω**, ὦ, ἡσω, *to be ungodly, act impiously*, 2 Pet. ii. 6; Ju. 15.*
- ἀ-σεβής**, *és* (σέβομαι), *impious, ungodly, wicked*, Ro. iv. 5; Ju. 4, 15.
- ἀ-σελγεια**, *as*, ἡ, *excess, wantonness, lasciviousness*, Mar. vii. 22; Ep. iv. 19.
- ἄ-σημος**, *ov*, *not remarkable, obscure, ignoble*, Ac. xxi. 39.*
- Ἀσὴρ**, ὁ, *Asher*, Lu. ii. 36; Rev. vii. 6.*
- ἀσθενεία**, *as*, ἡ, *weakness, bodily infirmity, sickness*, 1 Cor. xv. 43; Heb. xi. 34; fig., *mental weakness, distress*, Ro. vi. 19; Heb. v. 2.
- ἀσθενέω**, ὦ, ἡσω, *to be weak*, Ro. viii. 3; 2 Cor. xiii. 4; *to be sick*, Lu. iv. 40; Ac. ix. 37.
- ἀσθενημα**, *atos*, τὸ, *weakness, infirmity*; fig., Ro. xv. 1.*
- ἀ-σθενής**, *és* (σθένος, *strength*), “without strength,” *weak, infirm*, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; *sick*, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.
- Ἀσία**, *as*, ἡ, *Asia proper or Proconsular Asia*, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.
- Ἀσιανός**, *ov*, ὁ, *belonging to Asia*, Ac. xx. 4.*
- Ἀσιάρχης**, *ov*, ὁ, *an Asiarch, a president of Asia*, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.*
- ἀσινία**, *as*, ἡ (σῦρος, *corn*), *abstinence, a fast*, Ac. xxvii. 21.*
- ἄ-σιτος**, *ov*, *fasting*, Ac. xxvii. 33.*
- ἀσκήω**, ὦ, ἡσω, *to exercise one's self, use diligence in*, Ac. xxiv. 16.*
- ἀσκός**, *ov*, ὁ, *a bottle of skin*, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.*
- ἀσμένως**, *adv. (from part. of ἡδομαι), with joy, gladly*, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.*
- ἄ-σοφος**, *ov*, *not wise*, Ep. v. 15.*
- ἀσπάζομαι**, *dep., to embrace, salute, to greet* (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, “having embraced (R. V. greeted) the promises”; *to take leave of* (only Ac. xx. 1; in xxi. 6, W. H. read ἀπασπάζομαι).
- ἀσπασμός**, *ov*, ὁ, *salutation, greeting*, Mat. xxiii. 7; Col. iv. 18.
- ἄ-σπιλος**, *ov* (σπίλος), *without spot, unblemished*, 1 Tim. vi. 14; 1 Pet. i. 19.
- ἀσπίς**, *idos*, ἡ, *an asp, a venomous serpent*, Ro. iii. 13.*
- ἄ-σπονδος**, *ov* (σπονδή), “not to be bound by truce,” *implacable*, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).*
- ἀσσάριον**, *lov*, τὸ, *a small coin equal to the tenth part of a drachma, an assarium*, Mat. x. 29; Lu. xii. 6. See Gr. § 154 a.
- ἄσσω**, *adv. (compar. of ἀγχι), nearer, close by*, Ac. xxvii. 13.*
- Ἄσσος**, *ov*, ἡ, *Assos*, Ac. xx. 13, 14.*
- ἀ-στατέω**, ὦ, ἡσω, *to be unsettled, to have no fixed abode*, 1 Cor. iv. 11.*
- ἀστέιος**, *ov* (ἄστν, *city*, see urbane), *fair, beautiful*, Ac. vii. 20; Heb. xi. 23.*
- ἀστήρ**, *épos*, ὁ, *a star*, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.
- ἀ-στήρικτος**, *ov* (στηρίξω), *unsettled, unstable*, 2 Pet. ii. 14, iii. 16.*
- ἄ-στοργος**, *ov* (στοργή), *without natural affection*, Ro. i. 31; 2 Tim. iii. 3.*
- ἀ-στοχέω**, ὦ (στόχος), *to miss in aim, swerve from*, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.*
- ἀστράπη**, *ἡs*, ἡ, *lightning*, Lu. x. 18; Rev. iv. 5; vivid brightness, lustre, Lu. xi. 36.
- ἀστράπτω**, *ov*, *to flash, as lightning*, Lu. xvii. 24; *to be lustrous*, xxiv. 4.*
- ἄστρον**, *ov*, τὸ, *a star* (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.*
- Ἀσύγκριτος**, *ov*, ὁ, *Asyncritus*, Ro. xvi. 14.*
- ἀ-σύμφωνος**, *ov*, *dissonant, discordant*, Ac. xxviii. 25.*
- ἀ-σύνετος**, *ov*, *without understanding, foolish*, Mat. xv. 16; Ro. x. 19.
- ἀ-σύνθετος**, *ov*, *covenant-breaking, treacherous*, Ro. i. 31.*
- ἀσφάλεια**, *as*, ἡ, *security*, Ac. v. 23; 1 Th. v. 3; *certainty*, Lu. i. 4.*
- ἀ-σφαλής**, *és* (σφάλω, *fall*), *safe*, Phil. iii. 1; *secure, firm*, Heb. vi. 19; *certain*, Ac. xxv. 26; τὸ ἀσφαλές, *the certainty*, Ac. xxi. 34, xxii. 30.*
- ἀσφαλίζω**, *ow* (mid.), *to make fast, to secure*, Mat. xxvii. 65, 66; Ac. xvi. 24; *pass., to be made secure*, Mat. xxvii. 64.*
- ἀσφαλῶς**, *adv., safely*, Mar. xiv.

44; Ac. xvi. 23; assuredly, Ac. ii. 36.*

ἀσχημονέω, ὦ, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.*

ἀσχημονή, ης, ἡ, unseemliness, Ro. i. 27; shame, nakedness, Rev. xvi. 15.*

ἀ-σχῆμον, ὢν (σχῆμα), uncomely, unseemly, 1 Cor. xii. 23.*

ἀ-σώτια, ας, ἡ (σῶζω), an abandoned course, profligacy, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.*

ἀ-σώτως, adv., profligately, dissolutely, Lu. xv. 13.*

ἀτακτέω, ὦ, to behave disorderly, 2 Th. iii. 7.*

ἀ-τακτος, ὢν (τάσσω), irregular, disorderly, 1 Th. v. 14.*

ἀτάκτως, adv., disorderly, irregularly, 2 Th. iii. 6, 11.*

ἀ-τεκνος, ου, ὁ, ἡ (τέκνον), childless, Lu. xx. 28, 29.*

ἀτενίζω, σω, to look intently upon (dat. or els), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.

ἄτερ, adv., as prep. with gen., without, in the absence of, Lu. xxii. 6, 35.*

ἀτιμάζω, σω, to dishonor, censure, whether persons or things, by word or by deed, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.

ἀτιμία, ας, ἡ, dishonor, ignominy, disgrace, ignoble use, 1 Cor. xi. 14; Ro. i. 26, ix. 21.

ἄ-τιμος, ὢν (τιμή), without honor, despised, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.*

ἀτιμῶ, ὦ, to dishonor, treat with indignity, Mar. xii. 4 (not W. H.).*

ἀτμός, ἴδος, ἡ, a vapor, Ac. ii. 19; Ja. iv. 14.

ἄ-τομον, ου, τό (τέμνω), an atom of time, moment, 1 Cor. xv. 52.*

ἄ-τοπος, ὢν (τόπος), misplaced, unbecomingly, mischievous, Lu. xxiii. 41; Ac. xxviii. 6.

Ἀττάλεια, ας, ἡ, Attalia, Ac. xiv. 25.*

αυγάζω, to shine forth, 2 Cor. iv. 4.*

αυγή, ης, ἡ, brightness, daylight, Ac. xx. 11.*

Αυγουστος, ου, ὁ (Lat.), Augustus, Lu. ii. 1.* Compare Σεβαστός.

αὐθάδης, ἐς (αὐτός, ἡδόμεναι), self-

pleasing, arrogant, Tit. i. 7; 2 Pet. ii. 10.*

αὐθαίρετος, ὢν (αὐτός, αἰρέομαι), of one's own accord, 2 Cor. viii. 3, 17.*

αὐθεντέω, ὦ, to exercise authority over (gen.), 1 Tim. ii. 12. (N. T.).*

αὐλῶ, ὦ, ἥσω, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.

αὐλή, ης, ἡ (ἄω, to blow), an open space, uncovered court or hall of a house, as Lu. xi. 21, xxii. 55; a sheepfold, Jn. x. 1, 16.

αὐλητής, οὐ, ὁ, a flute-player, Mat. ix. 23; Rev. xviii. 22.*

αὐλῶμαι (to lodge in the open air), to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.*

αὐλός, οὐ, ὁ (ἄω), a flute, pipe, 1 Cor. xiv. 7.*

αὐξάνω (also αὔξω), αὐξήσω, trans., to make to grow, as 1 Cor. iii. 6, 7; pass., to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally intrans., to grow, increase, as Mat. vi. 28.

αὐξήσις, εως, ἡ, growth, increase, Ep. iv. 16; Col. ii. 19.*

αὐριον, adv. (αὔρα, morning breeze, ἄω), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) αὐριον, the morrow, Mat. vi. 34; Ac. iv. 3.

αὐστηρός, ἄ, ὢν (dry), harsh, austere, Lu. xix. 21, 22.*

αὐτάρκεια, ας, ἡ, sufficiency, 2 Cor. ix. 8; contentment, 1 Tim. vi. 6.*

αὐτ-άρκης, ἐς (ἀρκέω, sufficient for self), content, satisfied, Phil. iv. 11.*

αὐτο-κατά-κριτος, ὢν, self-condemned, Tit. iii. 11. (N. T.).*

αὐτόματος, ὢν, spontaneous, of its own accord, Mar. iv. 28; Ac. xii. 10.*

αὐτ-όπτης, ου, ὁ, an eye-witness, Lu. i. 2.*

αὐτός, ἡ, ὁ, pron., he, she, it; in nom. nearly always emphatic. Properly demonstrative, self, very; joined with each of the persons of the verb, with or without a pers. pron., I myself, thou thyself, etc.; with the article, the same; the same with (dat.), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl § 22, 3, 4, Bu. 105 sq.

αὐτοῦ, adv. of place, here, there, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.

αὐτοῦ, ἡς, οὐ, pron. reflex. (contr. for ἐαυτοῦ), of himself, her- self, etc. (W. H. in the majority of cases read αὐτοῦ, αὐτῷ, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).

αὐτό-φωρος, ὢν (φῶρ, a thief), in the very act, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).*

αὐτό-χειρ, pos, ὁ, with one's own hand, Ac. xxvii. 19.*

αὐχμηρός, ἄ, ὢν, dark, dismal, 2 Pet. i. 19.*

ἀφ-αίρέω, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smite off, as Mat. xxvi. 51, and parallel passages.

ἀ-φανής, ἐς (φαίνω), not appearing, hidden, Heb. iv. 13.*

ἀ-φανίζω, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; pass., to vanish, perish, Ac. xiii. 41; Ja. iv. 14.*

ἀ-φανισμός, οὐ, ὁ, a disappearing, destruction, Heb. viii. 13.*

ἀ-φαντος, ὢν, disappearing, not seen, Lu. xxiv. 31.*

ἀφεδρών, ὤνος, ὁ, draught, privy, Mat. xv. 17. Mar. vii. 19. (N. T.).*

ἀ-φειδία, ας, ἡ (φείδομαι), severity, Col. ii. 23.*

ἀφελότης, τῆτος, simplicity, sincerity, Ac. ii. 46. (N. T.).*

ἀφ-εσις, εως, ἡ (ἀφίημι), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple suspension of punishment for sin, in contrast with ἀφεσις, complete forgiveness.

ἀφή, ης, ἡ (ἀπτω, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.*

ἀφθαρσία, ας, ἡ, incorruption, immortality, 1 Cor. xv.; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24; incorruptness, Tit. ii. 7 (W. H. ἀφθόρα).*

ἀ-φθαρτος, ον (φθελρω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.*

ἀ-φθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)*

ἀφ-ημι (see Gr. § 112, Wi. § 14, 3), *to send away, as (1) to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede, abs., or with inf., as Mar. x. 14; or acc., as Mat. iii. 15* (dat., Mat. v. 40); or ἴνα, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35.

ἰφικνέσθαι, οὔμαι (2 aor., ἀφικόμεν), *to arrive at, to reach*, Ro. xvi. 19.*

ἀ-φιλ-ἀγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)*

ἰ-φιλ-ἀργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)*

ἄφης, εως, ἡ, orig. arrival; departure, Ac. xx. 29.*

ἀφ-ίστημι, ἀποστήσω, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce; intrans. in perf., plup., 2 aor., to go away, depart, avoid, withdraw from* (often with ἀπό); mid., *to fail, abstain from, absent one's self*.

ἄφνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.*

ἀ-φόβος, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.*

ἀφ-ομοίω, ὦ, *to make like*, in pass., Heb. vii. 3.*

ἀφ-οράω, ὦ (2 a., ἀπ- or ἀφ-εἶδω), *to look away from others at (els) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.*

ἀφ-ορίζω, fut. ἰω, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (els)*, Ac. xiii. 2; Ro. i. 1, or inf.,

Gal. i. 15; *to excommunicate*, Lu. vi. 22.

ἀφ-ορμή, ἡς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἀφ-ορίζω, *to foam at the mouth*, Mar. ix. 18, 20.*

ἀφρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.*

ἀ-φοροσύνη, ης, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.*

ἄ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἀφ-υπνώ, ὦ (ἀπό, intensive), *to fall asleep*, Lu. viii. 23.*

ἀφυστερῶ, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).*

ἄ-φανος, ον, *dumb, without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. mrg. is probably the correct rendering.*

Ἀχαζ, ὁ (Heb.), *Ahaz*, Mat. i. 9.*

Ἀχαΐα, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

Ἀχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.*

ἀ-χάριστος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.*

Ἀχίμ, ὁ (Heb.), *Achim*, Mat. i. 14.*

ἀ-χειρο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)*

ἀχλὺς, ὅς, ἡ, *a mist, dimness*, Ac. xiii. 11.*

ἀ-χρεῖος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.*

ἀ-χρεῖω (W. H. ἀχρεω), pass., *to be made useless*, Ro. iii. 12.*

ἄ-χρηστος, ον, *useless, unprofitable*, Philem. 11.*

ἄχρι and ἄχρις, adv. as prep., with gen., *even to, until, as far as*, whether of place, time, or degree; ἄχρις οὗ or ἄχρις alone, with the force of a conjunction, *until*. See μέχρι.

ἄχρον, ον, τό, *chaff*, Mat. iii. 12; Lu. iii. 17.*

ἀ-ψευδής, ἐς, *free from falsehood, truthful*, Tit. i. 2.*

ἄψινθος, ον, ὁ and ἡ, *worm wood*, Rev. viii. 11.*

ἄ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.*

B

Β, β, βῆτα, *beta, b*, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Báal), ὁ, ἡ (Heb. Master), *Baal*, chief deity of the Phœnicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xix. 18 (S.)*

Βαβυλών, ὧνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.*

βαθμός, οὔ, ὁ (βαλνω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.)*

βάθος, ονς, τό, *depth*, lit. or fig. Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθος πτωχεύα, *their deep poverty*).

βαθύνω, νῶ, *to make deep*, Lu. vi. 48.*

βαθύς, εἰα, ὁ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθου βάθος, *in the early dawn* (W. H. βάθως, probably a genit. form).

βαῖον, ον, τό (Egyptian), *a palm branch*, Jn. xii. 13.*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.*

βαλάντιον (W. H. -λλ-), ον, τό, *a money-bag, purse*, Lu. x. 4, xii. 33, xxii. 35, 36.*

βάλλω, βαλῶ, βέβληκα, βέβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπὶ (acc., sometimes gen.), ἐλς, ἀπὸ, ἐκ, and other prep. or adv.

βαπτίζω, σω (in form a frequentative of βάπτω, see Gr.

§ 144*b*), (1) mid. or pass., reflex., to bathe one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, to immerse, submerge, to baptize. The material (water, fire, the Holy Spirit) is expressed by dat., εἰς or ἐν; the purpose or result by εἰς. Pass. or mid., to be baptized, to receive baptism; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

βάπτισμα, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N. T.)

βαπτισμός, οὔ, ὁ, *the act of cleansing, as vessels*, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, washings (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260*b*, 2 (*b*).*

βαπτιστής, οὔ, ὁ, *one who baptizes*; the surname of John, Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

βάπτω, βάψω, to dip, Lu. xvi. 24; Jn. xiii. 26; to dye, color, Rev. xix. 13.*

βάρ (Aram.), son, only Mat. xvi. 17 (βάρ Ἰωνᾶ, W. H. βαριωνᾶ). Also prefix to many surnames, meaning son of. (N. T.)

Βαρ-αββᾶς, ᾱ, ὁ, *Barabbas*, Mat. xxvii. 16, 17; Jn. xviii. 40.

Βαράκ, ὁ, *Barak*, Heb. xi. 32.*

Βαραχίας, ου, ὁ, *Barachiah*, Mat. xxiii. 35.*

βάρβαρος, ου, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., a foreigner, barbarian, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.*

βαρέω, ᾱ (see βάρος), in N. T. only pass. βαρέομαι, οἶμαι, to be weighed down, to be oppressed, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

βαρέως, adv., heavily, with difficulty, Mat. xiii. 15; Ac. xxviii. 27.*

Βαρ-θολομαῖος, ου, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.

Βαρ-ησοῦς, οὔ, ὁ, *Bar-Jesus*, Ac. xiii. 6.*

Βαρ-ιωνᾶς, ᾱ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).*

Βαρ-νάβας, α, ὁ, *Barnabas* (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.

βάρος, ους, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.

Βαρ-σαβᾶς, ᾱ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.*

Βαρ-τιμαῖος, ου, ὁ, *Bartimæus*, Mar. x. 46.*

βαρύνω, to weigh down, Lu. xxi. 34 (Rec.).*

βαρύς, εἰα, ὅ (see βάρος), (1) heavy, Mat. xxiii. 4; (2) weighty, important, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) oppressive or grievous, Ac. xx. 29; 1 Jn. v. 3.*

βαρύ-τιμος, ου, of great price, Mat. xxvi. 7.*

βασανίζω (see βάσανος), to examine, as by torture; hence, to torment, vex, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, to buffet, Mat. xiv. 24; Mar. vi. 48.

βασανισμός, οὔ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.*

βασανιστής, οὔ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.*

βάσανος, ου, ἡ (lit., a touchstone), *torture, torment*, Mat. iv. 24; Lu. xvi. 23, 28.*

βασιλεία, ας, ἡ, *a kingdom, royal power or dignity, reign*; ἡ βασιλεία τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; *violētēs βασιλείας*, sons of the kingdom, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for βασιλεῖς καὶ, W. H. read βασιλειαν, *a kingdom* consisting of priests (R. V.).

βασιλαῖος, ον, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ βασιλεια, as subst., *a regal mansion, palace*, Lu. vii. 25.*

βασιλεύς, ἑως, ὁ, *a leader, ruler,*

king, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under βασιλεῖα).

βασιλεύω, εὔσω, to have authority, to reign, or to possess or exercise dominion; to be βασιλεῖς generally. With gen. or ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.

Βασιλικός, ἡ, βν, *belonging to a king, royal*, Jn. iv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.*

Βασίλισσα, ης, ἡ, *a queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.*

βάσις, εως, ἡ (βαίνω), prop. a going, hence, *the foot*, Ac. iii. 7.*

βασκαίνω, ανῶ, to bewitch, bring under malign influence, Gal. iii. 1.*

βαστάζω, άσω, to lift, lift up; often with the sense of bearing away. Thus, (1) to carry, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) to take on one's self, as disease or weaknesses, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) to bear with or endure, Rev. ii. 2; (4) to take away, Mat. viii. 17; Jn. xii. 6.

βάτος, ου, ὁ, ἡ, *a thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 42; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).*

βάτος, ου, ὁ (Heb.), *a bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap.)*

βάτραχος, ου, ὁ, *a frog*, Rev. xvi. 13.*

βαττο-λογέω, ᾱ (prob. from βατ, an unmeaning sound; see βάββαρος), to babble, talk to no purpose, Mat. vi. 7. (N. T.)*

βδελυγμα, ατος, τό (see βδελύσσω), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O. T.) idol-

atry, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)*

βδελυκτός, ἡ, *δν*, *disgusting, abominable*, Tit. i. 16. (S.)*

βδελύσσω, ξω, *to defile, only mid.; to loathe*, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.*

βέβαιος, α, *ον*, *steadfast, constant, firm*, Heb. vi. 19; Ro. iv. 16.

βεβαιῶ, ᾧ, *to confirm, to establish*, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.

βεβαίωσις, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.*

βέβηλος, *ον* (βα- in βαίνω, "that on which any one may step"), *common, un-sanctified, profane*, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.

βεβηλόω, ᾧ, *to make common, to profane*, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)*

Βεελ-ζεβούλ (W. H. Βεεζεβοὺλ), ὁ (Heb.), *Beelzebub*, a name of Satan, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)

Βελιᾶλ, ὁ (Heb. *worthlessness*), or Βελιαρ (W. H.), *derivation doubtful*, a name for Satan, 2 Cor. vi. 15. (N. T.)*

βελόνη, ης, ἡ, *a needle*, Lu. xviii. 25 (W. H.)*

βέλος, οὖς, τό (βάλλω), *a missile*, such as a javelin or dart, Ep. vi. 16.*

βελτίων, *ον*, *ονος* (a compar. of ἀγαθός), *better*; neut. as adv., 2 Tim. i. 18.*

Βεν-ιαμίν, ὁ (Heb. *Ben = son*), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.

Βερνίκη, ης, ἡ, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.*

Βέρωα, ας, ἡ, *Berea*, Ac. xvii. 10, 13.*

Βεροιαῖος, α, *ον*, *Berean*, Ac. xx. 4.*

Βηθ-, a Hebrew and Aramaic prefix to many local names, meaning *house* or *abode* of.

Βηθ-αβαρά, ᾱς, ἡ, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read Βηθανία).*

Βηθ-ανία, ας, ἡ, *Bethany*, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθ-αβάρ.

Βηθ-σάδᾱ, ἡ, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. Βηθζαθά).*

Βηθ-λέμ, ἡ, *Bethlehem*, "house of bread," Lu. ii. 4, 15.

Βηθ-σαϊδᾱ, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.

Βηθ-φαγή, ἡ, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.*

βῆμα, ατος, τό (βα- in βαίνω), *a step, a space; βῆμα ποδός*, a space for the foot, Ac. vii. 5; *a raised space or bench, tribunal, judgment-seat*, Jn. xix. 13; 2 Cor. v. 10.

βήρυλλος, οὖ, ὁ, ἡ, *a beryl*, a gem of greenish hue, Rev. xxi. 20.*

βία, ας, ἡ, *force, violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.*

βιάζω, *to use violence*; mid., *to enter forcibly*, with εἰς, Lu. xvi. 16; pass., *to suffer violence*, *to be assaulted*, Mac. xi. 12.*

βίαιος, α, *ον*, *violent*, Ac. ii. 2.*

βιαστής, οὖ, ὁ, *one who employs force, a man of violence*, Mat. xi. 12.*

βιβλαρίδιον, *ον*, τό, *a little book*, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)*

βιβλόν, *ον*, τό (dim. of following), *a small book, a scroll*, as Lu. iv. 17; Rev. v. 1; βιβλὸν ἀποστασίον, a bill of divorcement, Mat. xix. 7; Mar. x. 4.

βιβλος, *ον*, ὁ, *a written book, roll or volume*, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.

βιβρώσκω (βρο-), perf. βέβρωκα, *to eat*, Jn. vi. 13.*

Βιθυνία, ας, ἡ, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.*

βίος, *ον*, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: ξωή is life in its *principle*, and used for spiritual and immortal life; βλος is life in its *manifestations*, denoting the manner of life.

βίω, ᾧ, *to pass one's life*, 1 Pet. iv. 2.*

βίωσις, εως, ἡ, *manner or habit of life*, Ac. xxvi. 4. (Ap.)*

βιωτικός, ἡ, *δν*, *of or belonging to (this) life*, Lu. xxi. 34; 1 Cor. vi. 3, 4.*

βλαβερός, ᾱ, *δν*, *hurtful*, 1 Tim. vi. 9.*

βλάπτω (βλαβ-), βλάψω, *to hurt or injure*, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.*

βλαστάνω (or βλαστᾶω, Mar. iv. 27, W. H.), βλαστήσω, *intrans.*, *to sprout, to spring up, to put forth buds*, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., *to bring forth* (καρπὸν), Ja. v. 18.*

Βλάστος, *ον*, ὁ, *Blastus*, Ac. xii. 20.*

βλασφημέω, ᾧ, *to speak abusively, to rail*, abs., as Ac. xiii. 45; *to calumniate, speak evil of, blaspheme*, with acc., rarely els; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.

βλασφημία, ας, ἡ, *evil-speaking, reviling, blasphemy*, Mat. xii. 31; Mar. xiv. 64.

βλάσφημος, *ον*, *slandorous*, Ac. vi. 11; subst., *a blasphemer*, 1 Tim. i. 13; 2 Tim. iii. 2.

βλέμμα, ατος, τό, *a look, glance*, 2 Pet. ii. 8.*

βλέπω, ψω, *to see, to have the power of seeing, to look at, behold*; with εἰς, *to look to*, Mat. xxii. 16; Mar. xii. 14; with ἵνα or μή, *to take care* (once without, Mar. xiii. 9); with ἀπό, *to beware of*; once with κατά (acc.), *geographically, to look towards*, Ac. xxvii. 12.

βλητέος, ἑα, ἐόν, a verbal adj. (βάλλω), *that ought to be put*, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)*

Βοανεργές (W. H. -ηρ-), (Heb.), *Boanerges*, "sons of thunder," Mar. iii. 17. (N. T.)*

βοάω, ᾧ (βοή), *to shout for joy*, Gal. iv. 27; *to cry for grief*,

Ac. viii. 7; *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with πρὸς (acc.), *to appeal to*, Lu. xviii. 7, 38.

βοή, ἡς, ἡ, *a loud cry*, Ja. v. 4.*
βοήθεια, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.*

βοηθεῖω, ᾧ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.

βοηθός, οὔ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.*

βόθυνος, ου, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.*

βολή, ἡς, ἡ, *a throwing*; λίθου βολή, *a stone's throw*, Lu. xxii. 41.*

βολῶ, σω, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)*

βολίς, ἰδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit).*

βοῶ, ὅ (Heb.), *Booz or Boaz*, Mat. i. 5 (W. H. Boés); Lu. iii. 32 (W. H. Boós).*

βόρβρος, ου, ὁ, *mire, filth*, 2 Pet. ii. 22.*

Βορρᾶς, ᾧ, ὁ (Boreas, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.*

βόσκειω, ἡσω, *to feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. Syn.: ποιμαίνω is the broader word, *to act as shepherd, literally or spiritually*; βόσκειω, simply *to feed the flock*.

Βοσόρ, ὁ (Heb. Beor), *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).*

βοτάνη, ἡς, ἡ (βόσκειω), *herbage, pasturage*, Heb. vi. 7.*

βότρυς, υος, ὁ, *a cluster of grapes*, Rev. xiv. 18.*

βουλευτής, οὔ, ὁ, *a councilor, a senator*, Mar. xv. 43; Lu. xxiii. 50.*

βουλεύω, σω, *to advise*, N. T. mid. only; (1) *to consult, to deliberate*, with ἐλ, Lu. xiv. 31; (2) *to resolve on or pur- pose*, with inf., Ac. v. 33, xv. 37 (W. H. in both passages read βούλομαι), xxvii. 39; ἵνα, Jn. xi. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.*

βούλη, ἡς, ἡ, *a design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.

βούλημα, ατος, τό (βούλομαι), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).*

βούλομαι, 2d pers. sing. βούλει, aug. with ἐ or ἡ, *to will*, as (1) *to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with inf., sometimes understood, as Ja. i. 18; with subj., Jn. xviii. 39.

βουνός, οὔ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.*

βοῦς, βοός, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.

βραβεῖον, ου, τό, *the prize, in the games*, 1 Cor. ix. 24; Phil. iii. 14.*

βραβεύω (lit., to act as arbiter in the games), *to rule, arbitrate*, Col. iii. 15.*

βραδύνω, νῶ (βραδύς), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).*

βραδυ-πλοῖω, ᾧ, *to sail slowly*, Ac. xxvii. 7. (N. T.)*

βραδύς, εἷα, ὕ, *slow*; dat. of sphere, Lu. xxiv. 25; eis, Ja. i. 19.*

βραδυτής, τήτος, ἡ, *slowness*, 2 Pet. iii. 9.*

βραχίων, ονος, ὁ, *the arm; met., strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.*

βραχύς, εἷα, ὕ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχείων, Heb. xiii. 22, *in few words*; βραχύ τι, Jn. vi. 7, of quantity, *a little*.*

βρέφος, ους, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.

βρέχω, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvii. 29; impers., Ja. v. 17; intrans., Rev. xi. 6.*

βροντή, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.

βροχή, ἡς, ἡ (βρέχω), *a heavy rain*, Mat. vii. 25, 27. (S.)*

βρόχος, ου, ὁ, *a noose or snare*, 1 Cor. vii. 35.*

βρυγμός, οὔ, ὁ, *a grinding or gnashing*, as Mat. viii. 12.

βρύχω, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.*

βρύω, σω, *to send forth abundantly*, as a fountain, Ja. iii. 11.*

βρώμα, ατος, τό (see βιβρώσκω), *food of any kind*, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.

βρώσιμος, ον, *eatable*, Lu. xxiv 41.*

βρώσις, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.

βυθίζω, σω, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.*

βυθός, οὔ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.*

βυρσεύς, εως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.*

βύσσινος, ἡ, ον, *made of byssus, fine linen*, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.*

βύσσος, ον, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).*

βωμός, οὔ, ὁ, *an altar*, Ac. xvii. 23.* Syn.: βωμός is a heathen altar; θυσιαστήριον, the altar of the true God.

Γ

Γ, γ, γάμμα, gamma, g' hard, the third letter of the Greek alphabet. In numerical value, γ' = 3; γ = 3000.

Γαββαθᾶ (W. H. -θά), ἡ (Aram.), *Gabbatha, an elevated place or tribunal*, Jn. xix. 13. See λιθόστρωτον. (N. T.)*

Γαβριήλ, ὁ (Heb. man of God), the archangel Gabriel, Lu. i. 19, 26.*

γάγγραινα, ἡς, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.*

Γάδ, ὁ (Heb.), *Gad*, Rev. vii. 5.*

Γαδαρηνός, ἡ, ὅν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See Γεργεσηνός.

γάζα, ἡς, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.*

Γάζα, ἡς, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., ἔρημος, desert, refers to ὁδός).*

γαζο-φυλάκιον, ου, τό, *a place*

for the guardianship of *treasure, treasury*; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S.)*

Γάιος, ου, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. i. 1.*

γάλα, ακτος, τό, *milk*, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.*

Γαλατίας, ου, ὁ, *a Galatian*, Gal. iii. 1.*

Γαλατία, ας, ἡ, *Galatia*, or *Gallgræcia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. 1.*

Γαλατικός, ἡ, ὁν, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.*

γαλήνη, ης, ἡ, *a calm*, Mat. viii. 26, Mar. iv. 39; Lu. viii. 24.*

Γαλιλαία, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

Γαλιλαῖος, ατα, αἶων, *of or belonging to Galilee*, Mat. xxvi. 69; Ac. i. 11.

Γαλλίων, ωνος, ὁ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.*

Γαμαλιήλ, ὁ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.*

γαμέω, ὦ, ἦσω, 1st aor. ἐγάμησα and ἔγημα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

γαμιζω, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.)*

γαμίσκω = **γαμιζω**, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.)*

γάμος, ου, ὁ, *marriage*, spec. *a marriage feast*, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.

γάρ (γε ἄρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

γαστήρ, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," *gluttons*.

γέ, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δέ μήγε, stronger than εἰ δέ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μενοῦνγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

Γεδών, ὁ (Heb.), *Gideon*, Heb. xi. 32.*

γέ-εννα, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, *place of punishment in the future world*, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

Γεθ-σημανή, or -vel (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.*

γείτων, ονος, ὁ, ἡ, *a neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.*

γελᾶω, ὦ, ἄσω, *to laugh*, Lu. vi. 21, 25.*

γέλως, ωτος, ὁ, *laughter*, Ja. iv. 9.*

γεμίζω, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

γεμω, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

γενεά, ἄς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50. **γενεα-λογεῖω**, ὦ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.*

γενεα-λογία, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.*

γενέσθια, ων, τό, *a birthday celebration*, Mat. xiv. 6; Mar. vi. 21.*

γένεσις, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.).*

γενετή, ης, ἡ, *birth*, Jn. ix. 1.*

γέννημα, ατος, τό. See γέννημα.

γεννάω, ὦ, ἄσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

γέννημα, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce generally*, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γένημα, and sometimes elsewhere.

Γεννησαρέτ (Aram.), *Gennesaret* (Chinnereth or Chinneroth, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

γέννησις, εως, ἡ. See γένεσις.* **γεννητός**, ἡ, ὁν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.*

γένος, ους, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

Γεργεσηνός, ἡ, ὁν, or **Γερασηνός**, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and **Γαδαρηνός**, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.*

γερούσια, *as, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.**

γέροντος, *ov, δ, an old man, Jn. iii. 4.**

γερῶν, *to make to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with δτι, 1 Pet. ii. 3.*

γεωργέω, *ω, to cultivate or till the earth, Heb. vi. 7.**

γεωργιον, *ov, τό, a tilled field, fig., 1 Cor. iii. 9. (S).**

γεωργός, *ov, δ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7; a vine-dresser, Lu. xx. 9, 10, 14, 16.*

γῆ, *γῆς, ἡ, contr. for γέα or γαῖα, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.*

γῆρας, *(aos) ως, τό, old age, Lu. i. 36 (dat., Rec. γῆρα, W. H. γῆραι).**

γηράσκω, or γηράω, *άσω, to become old, Jn. xxi. 18; Heb. viii. 13.**

γίνομαι, *for γλίνομαι. See Gr. § 94, 8a. γενήσονται, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γεγένηται, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3, 10; and of other works, to be wrought or performed; so, to pass out of one state into another, to grow into, to be changed into, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb, or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with*

adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

γινώσκω, or γινύσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55), *γνώσσομαι, 2d aor. ἔγνω (imper. γινώθι), perf. ἔγνων, (1) to become aware of, to perceive, with acc.; (2) to know, to perceive, understand, with acc. or δτι, or acc. and inf., or τί interrog.; Ἑλληνιστὶ γ., to understand Greek, Ac. xxi. 37; to be conscious of, by experience, as 2 Cor. v. 21; (3) to know carnally (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.*

γλέκος, *ous, τό, sweet or new wine, Ac. ii. 13.**

γλυκός, *εἶα, ὁ, sweet, Ja. iii. 11, 12; Rev. x. 9, 10.**

γλώσσα, *ης, ἡ, (1) the tongue, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) a language, Ac. ii. 11; (3) a nation or people distinguished by their language, Rev. v. 9, vii. 9.*

γλωσσό-κομον, *ov, τό, a little box or case for money, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).**

γναφεύς, *έως, ὁ, a fuller, cloth-dresser, Mar. ix. 3.**

γνήσιος, *α, ov (sync. from γενήσιος), legitimate, genuine, true, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τὸ γνήσιον, sincerity, 2 Cor. viii. 8.**

γνησίως, *adv., genuinely, sincerely, Phil. ii. 20.**

γνόφος, *ov, δ, darkness, gloom, Heb. xii. 18.**

γνώμη, *ης, ἡ, (γνο- in γινώσκω), opinion, judgment, intention, 1 Cor. i. 10; 2 Cor. viii. 10.*

γνωρίζω, *ίσω, or ιώ, (1) to make known, to declare (with acc.*

and dat., δτι or τί, interrog., Col. i. 27); (2) intrans., to know, only Phil. i. 22.

γνώσις, *εως, ἡ, (1) subj., knowledge, with gen. of obj. (gen. subj.), Ro. xi. 33); (2) obj., science, doctrine, wisdom, as Lu. xi. 52. Syn.: see Trench, § lxxv.*

γνώστης, *ov, δ, one who knows, an expert, Ac. xxvi. 3. (S).**

γνωστός, *ἡ, δν, verb. adj., known, as Ac. ii. 14, iv. 10; knowable, Ro. i. 19; notable, Ac. iv. 16; ol γνωστοί, one's acquaintance, Lu. ii. 44.*

γογγύζω, *έσω, to murmur in a low voice, Jn. vii. 32; discontentedly, to grumble, as 1 Cor. x. 10, with acc., or περὶ, gen., πρὸς, acc., κατά, gen. (S).*

γογγυσμός, *ov, δ, muttering, Jn. vii. 12; murmuring, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S).**

γογγυστής, *ov, δ, a murmurer, complainer, Ju. 16. (N. T).**

γόης, *ήτος, ὁ (γοάω, to moan), an enchanter, an impostor, 2 Tim. iii. 13.**

Γολγοθά (W. H., some -θᾶ), (Aram.), *Golgotha, "the place of a skull" (prob. from its shape), Calvary, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17. See κρανίον. (N. T).**

Γόμορρα, *ας, ἡ, and ων, τᾶ, Gommorra, Ro. ix. 29.*

γόμος, *ov, δ (γέμω), (1) a burden, e.g., of a ship, Ac. xxi. 3; (2) wares or merchandise, Rev. xviii. 11, 12.**

γονεύς, *έως, ὁ (γεν- in γλίνομαι), a parent, only in plural, Lu. ii. 41; Ep. vi. 1.*

γόνυ, *ατος, τό, the knee; often in plur. after τιθέναι or κάμπτεν, to put or bend the knees, to kneel, in devotion, Lu. xxii. 41; Ro. xi. 4.*

γονυ-πέτεω, *ω (πτεπω), to fall on the knees, to kneel to (acc.), Mar. x. 17.*

γράμμα, *ατος, τό (γράφω), (1) a letter of the alphabet, Gal. vi. 11, in what large letters, perhaps noting emphasis; letter, as opposed to spirit, Ro. ii. 29, etc.; (2) a writing, such as a bill or an epistle, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ ἐπὶ γράμματα, 2 Tim.*

ἡ. 15, *the holy writings, or the Scriptures*; (3) plur., *literature, learning generally*, Jn. vii. 15.

γραμματεὺς, ἑως, ὁ, (1) *a clerk, secretary, a scribe*, Ac. xix. 35; (2) *one of that class among the Jews who copied and interpreted the O. T. Scriptures* (see νομικός), Mat. xxiii. 34; (3) *met., a man of learning generally*, Mat. xiii. 52.

γραπτός, ἡ, ὄν, verb. adj., *written*, Ro. ii. 15.*

γραφή, ἡς, ἡ, (1) *a writing*; (2) *spec., ἡ γραφή or αἱ γραφαί, the Scriptures, writings of the O. T.*, 2 Pet. iii. 16; (3) *a particular passage*, Mar. xii. 10.

γράφω, ψω, γέγραφα, *to grave, write, inscribe*; ἐγράφη, γέγραπται, or γεγραμμένον ἐστὶ, *a formula of quotation, It is written*; often with dat. of pers., as Mar. x. 5.

γραῶδης, es (γραῦς, εἶδος), *old-womanish, foolish*, 1 Tim. iv. 7.*

γρηγορέω, ᾧ (from ἐγρηγορα, perf. of ἐγείρω), *to keep awake, watch, be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

γυμνάζω (γυμνός), *to exercise, train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.*

γυμνασία, as, ἡ, *exercise, training*, 1 Tim. iv. 8.*

γυμνιτεύω, or ὑρέω (W. H.), *to be naked or poorly clad*, 1 Cor. iv. 11.*

γυμνός, ἡ, ὄν, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare, i.e., open or manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

γυμνότης, τητος, ἡ, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)*

γυναικάριον, ου, τό (dim.), *a silly woman*, 2 Tim. iii. 6.*

γυναικεῖος, α, ον, *womanish, female*; 1 Pet. iii. 7, *the weaker vessel*.*

γυνή, γυναικός, voc. γυναί, ἡ, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The voc. is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

Γῶγ, ὁ, *a proper name, Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.*

γωνία, as, ἡ, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); *met., a secret place*, Ac. xxvi. 26.

Δ

Δ, δ, δέλτα, delta, *d*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; ,δ = 4000.

Δαβίδ, also Δαυίδ, Δαυίδ (W. H.), ὁ (Heb.), *David*, king of Israel; ὁ υἱὸς Δ., *the Son of David*, an appellation of the Messiah; ἐν Δ., *in David*, i.e., in the Psalms, Heb. iv. 7.

δαιμονίζομαι (see δαίμων), 1st aor. part., δαιμονισθῆς, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

δαιμόνιον, ου, τό (orig. adj.), *a deity*, Ac. xvii. 18; *a demon or evil spirit*; δαιμόνιον ἔχειν, *to have a demon or to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

δαιμονιάδης, es, *resembling a demon, demoniacal*, Ja. iii. 15. (N. T.)*

δαίμων, ονος, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., *an evil spirit, a demon* (W. H. have the word only in one passage, Mat. viii. 31); δαίμωνιον is generally used.

δάκνω, *to bite*, met., Gal. v. 15.*

δάκρυ, vos, or δάκρυν, ου, τό, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

δάκρυν, σω, *to weep*, Jn. xi. 35.*

δακτύλιος, ου, ὁ (δάκτυλος), *a ring*, Lu. xv. 22.*

δάκτυλος, ου, ὁ, *a finger*; ἐν δακτύλῳ θεοῦ, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

Δαλμανουθά, ἡ, *Dalmathutha*, a town or village near Magdala, Mar. viii. 10.*

Δαλματία, as, ἡ, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.*

δαμάζω, σω, *to subdue, tame*, Mar. v. 4; Ja. iii. 7, 8.*

δάμαλις, εως, ἡ, *a heifer*, Heb. ix. 13.*

Δάμαρις, ιδος, ἡ, *Damaris*, Ac. xvii. 34.*

Δαμασκηνός, ἡ, ὄν, *belonging to Damascus*, 2 Cor. xi. 32.*

Δαμασκός, ου, ἡ, *Damascus*, Ac. ix. 2, 3.

δανείζω, *to lend money*, Lu. vi. 34, 35; *mid., to borrow*, Mat. v. 42.*

δάνειον, ου, τό, *a loan, a debt*, Mat. xviii. 27.*

δανειστής, ου, ὁ, *a money-lender, a creditor*, Lu. vii. 41.*

Δανιήλ, ὁ (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.).*

δαπανᾶω, ᾧ, ἡσω, *to spend*, Mar. v. 26; *trans., to bear expense for* (ἐπί, dat.), Ac. xxi. 24; (ὑπέρ, gen.), 2 Cor. xii. 15; *to consume in luxury, to waste*, Lu. xv. 14; Ja. iv. 3.*

δαπάνη, ης, ἡ, *expense, cost*, Lu. xiv. 28.*

δέ, an adversative and distinctive particle, *but, now, moreover*, etc. See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and μέν.

δέησις, εως, ἡ, *supplication, prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see αἰτήμα.

δεῖ, impers., see Gr. § 101, Wi. § 58, 9δ, Bu. 147, 164, *it is necessary, one must, it ought, it is right or proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 10. Mar. xiii. 14.

δείγμα, ατος, τό (δείκνυμι), *an example, a specimen*, Ju. 7.*

δειγματίζω, σω, *to make an example or spectacle of* (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)*

δείκνυμι and δεικνύω (see Gr. § 114, Bu. 45), (1) *to present to sight, to show, to teach* (acc. and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc. and ἐκ), Ja. ii. 18, iii. 13; *to show by words* (δτι), Mat. xvi. 21; inf., Ac. x. 28.

δειλία, as, ἡ, *timidity, cowardice*, 2 Tim. i. 7.* Syn.: δειλία is always used in a bad sense; εὐδάρβεια, regularly in a good

sense, *pious fear*; φόβος is general, denoting either bad or good.

δειλῶ, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)*

δειλός, ἡ, ὄν, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.*

δεῖνα, ὁ, ἡ, τό, gen. δεινός, pron., *a certain person, such a one*, Mat. xxvi. 18.*

δαινῶς, adv. (δαινός, *vehement*), *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.*

δειπνῶ, ὦ, *to take the δειπνον, to sup*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.*

δειπνον, ον, τό, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δειπνον, *the Lord's Supper*, 1 Cor. xi. 20.

δαιοδαιμονία, as, ἡ, *religion*, in general, Ac. xxv. 19.*

δαιο-δαίμων, ον (δεδῶ, *to fear*), *devoutly disposed, addicted to worship*, Ac. xvii. 22. See Gr. § 323 c.* Syn.: see Trench, § xlvi.

δέκα, οί, αἱ, τά, *ten*; in Rev. ii. 10, *a ten days tribulation*, i.e., brief.

δεκα-δύο (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)*

δεκα-πέντε, *fifteen*, Jn. xi. 18; Ac. xxvii. 28, Gal. i. 18.*

Δεκά-πολις, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippos, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.*

δεκα-τέσσαρες, ων, οί, αἱ, -σαρα, τά, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.*

δεκάτη, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.*

δέκατος, η, ον, *ordinal, tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.*

δεκατόν. ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)*

δεκτός, ἡ, ὄν (verbal adj. from δέχομαι), *accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)*

δελεάζω (δέλεαρ, *a bait*), *to take*

or entice, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.*

δένδρον, ον, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.

δεξιό-λαβος, ον, ὁ, "holding in the right hand"; plur., *spear-men*, Ac. xxiii. 23. (N. T.)*

δεξιός, ἄ, ὄν, *the right*, opp. to ἀριστερός, *the left*; ἡ δεξιὰ, *the right hand*; τὰ δεξιὰ, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιὰς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.

δέομαι, 1st aor. ἐδεήθην, *to have need of* (gen.), as mid. of δέω (see δέω), *to make request of* (gen.); *to beseech, pray*, abs., or with ἐλ, ἵνα, or ὅπως, of purpose.

δέον, οντος, τό (particip. of δέω, as subst.), *the becoming or needful*; with ἐστί = δέω, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.*

δέος, ουσ, τό (W. H.), *fear, awe*, Heb. xii. 28.*

Δερβαίος, ον, ὁ, of Derbe, Ac. xx. 4.*

Δέρβη, ης, ἡ, *Derbe*, a city of Lycaonia, Ac. xiv. 6, 20, xvi. 1.*

δέρμα, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.*

δερμάτινος, η, ον, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.*

δέρω, 1st aor. ἔδωρα, 2d fut. pass. δαρήσομαι, *to scourge, to beat*, so as to flay off the skin; ἀέρα δέρων, 1 Cor. ix. 26, *beating air*.

δεσμεύω, σω, *to bind, put in chains as a prisoner*, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind as a bundle*, Mat. xxiii. 4.*

δεσμεύω, ὦ, *to bind*, Lu. viii. 29 (Rec.)*

δέσμη, ης, ἡ, *a bundle*, Mat. xiii. 30.*

δέσμιος, ιου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.

δεσμός, οῦ, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., δεσμοί or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.

δεσμο-φύλαξ, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.*

δεσμοκτήριον, ιου, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.*

δεσμώτης, ον, ὁ, *a prisoner*, Ac. xxvii. 1, 42.

δεσπότης, ον, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσπότης indicates more absolute and unlimited authority than κύριος.

δεῦρο, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.

δεῦτε, adv., as if plur. of δεῦρο (or contr. from δεῦρ ἔτε), *come, come hither*, as Mat. iv. 19, xi. 28.

δευτεραίος, αλα, αἶον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.*

δευτερό-πρωτος, ον, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16, 4, and note. (N. T.)*

δεύτερος, α, ον, *ordinal, second in number*, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεῦτερον, adverbially, *the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.

δέχομαι, 1st aor. ἐδέξαμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.

δέω, *to want*. See δέω and δέομαι.

δέω, 1st aor., ἐδήσα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δεθῆναι, *to bind together, bundles*, as Ac. x. 11; *to swathe* the dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xviii. 18; δεδεμένος τῷ πνεύματι, Ac. xx. 22, *bound in the spirit*, under an irresistible impulse.

δή, a particle indicating *certainty or reality*, and so augmenting the vivacity of a

clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *οὕτως, δήπου*, which see.

ἄηλος, η, ον, *manifest, evident*, Mat. xxvi. 73; neut., sc. *ἐστὶ*, *it is evident*, with *εἶ*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).*

δηλῶω, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.*

Δημάς, ᾧ, ὁ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.*

δημι-ηγορέω, ὦ, *to deliver a public oration; with πρὸς*, Ac. xii. 21.*

Δημήτριος, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.*

δημι-ουργός, οὔ, ὁ ("a public worker"), *an artisan, a builder*, Heb. xi. 10.* *Syn.*: *δημι-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

δῆμος, ου, ὁ, *the people*, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.*

δημόσιος, α, ον, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ*, *publicly*, Ac. xvi. 37, xviii. 28, xx. 20.*

δηνάριον, ιου, τό, properly a Latin word (see Gr. § 154a), *denarius*, Mat. xviii. 28; Rev. vi. 6.

δή-ποτε, adv. with *ᾧ*, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).*

δή-που, adv., *indeed, perhaps, verily*, Heb. ii. 16.*

διὰ, prep. (cognate with *δύο*, *two*; *δῖς*, *twice*), *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*. See Gr. §§ 147a, 299, Wi. § 47i, Bu. 182, 183, 187.

δια-βαίνω, *to pass through*, trans., Heb. xi. 29; or intrans., with *πρὸς* (person), Lu. xvi. 26; *εἰς* (place), Ac. xvi. 9.*

δια-βάλλω, *to slander, accuse*, Lu. xvi. 1.*

δια-βεβαίω, ὦ, *in mid., to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.*

δια-βλέπω, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).*

διάβολος, ον (*διαβάλλω*), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ *διάβολος*, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

δι-αγγέλλω, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.*

διά-γε, or *διά γε* (W. H.), *yet on account of*, Lu. xi. 8.*

δια-γίνομαι, *to pass, elapse, of time*; in N. T. only 2d aor. part., gen. abs., *having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.*

δια-γινώσκω, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.*

δια-γνώριζω, *to publish abroad*, Lu. ii. 17 (W. H. *γνωρίζω*).*

διά-γνωσις, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.*

δια-γογγύζω, *to murmur greatly*, Lu. xv. 2, xix. 7. (S.)*

δια-γρηγορέω, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.).*

δι-άγω, *to lead or pass, as time, life*, 1 Tim. ii. 2 (*βίον*); Tit. iii. 3 (*βίον* omitted).*

δια-δέχομαι, *to succeed to*, Ac. vii. 45.*

διά-δημα, ατος, τό (*δέω*), a *diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.* *Syn.*: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

δια-δίδωμι, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. *δίδωμι*).*

διά-δοχος, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.*

δια-ζώννυμι, *to gird*, Jn. xiii. 4, 5, xxi. 7.*

δια-θήκη, ης, ἡ (*διατίθημι*), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant between God and man* (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xxviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed *ἡ πρώτη δ.*, Heb. ix. 15; that of the N. T., *ἡ καινὴ δ.*, Lu. xxii. 20. The O. T. itself (*ἡ παλαιὰ δ.*, 2 Cor. iii. 14) as containing the first and the N. T. as containing the second, are each called *διαθήκη*.

δι-αίρεσις, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.*

δι-αιρέω, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.*

δια-καθαρίζω, ἰώ, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. *διακαθαίρω*). (N. T.).*

δια-κατ-ελέγχομαι, *to confute entirely*, Ac. xviii. 28. (N. T.).*

διακονέω, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms, etc.* (dat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

διακονία, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; relief, Ac. xi. 29; *a serving*, Lu. x. 40. *the office of deacon*, Ro. xii. 7.

διάκονος, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, a minister, as Ro. xiii. 4, xv. 8; *one who serves in the church, deacon or deaconess*, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

διακόσιοι, αι, α, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.

δι-ακούω, *to hear thoroughly*, Ac. xxiii. 35.*

δια-κρίνω, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to divide, to*

hesitate, as Mat. xxi. 21; Ja. i. 6; (2) *to dispute with*, Ac. xi. 2; Ju. 9.

δια-κρισις, εως, ἡ, *the act of distinction, discrimination*, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.*

δια-κωλύω, *to hinder*, Mat. iii. 14.*

δια-λαλέω, ὦ, *to converse together*, Lu. vi. 11; *to talk of*, Lu. i. 65.*

δια-λέγω, in mid., *to reason, to discuss, to dispute*, as Mar. ix. 34; Ac. xx. 7; Ju. 9.

δια-λείπω, *to leave off, to cease*, Lu. vii. 45.*

διά-λεκτος, ου, ἡ, *speech, dialect, language*, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.*

δι-αλλάσσω, *to change, as the disposition; pass., to be reconciled to*, Mat. v. 24.*

δια-λογίζομαι, *to reason, to deliberate, to debate*, as Mar. ii. 6, 8, viii. 16, ix. 33.

διαλογισμός, ου, ὁ, *reflection, thought*, as Lu. i. 35; *reasoning, opinion*, as Ro. i. 21; *hesitation, doubt*, Lu. xxiv. 38; *dispute, debate*, as Phil. ii. 14; 1 Tim. ii. 8.

δια-λύω, *to disperse, to break up*, Ac. v. 36.*

δια-μαρτυρομαι, dep. mid., *to testify, solemnly charge*, as Ac. ii. 40; 1 Tim. v. 21; *to testify to, solemnly affirm*, Ac. viii. 25; Heb. ii. 6.

δια-μάχομαι, dep. mid., *to contend or dispute fiercely*, Ac. xxiii. 9.*

δια-μένω, *to remain, continue*, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.*

δια-μερίζω, (1) *to divide or separate into parts*, as Mat. xxvii. 35, etc.; *to distribute*, as Lu. xxii. 17; (2) *pass. with ἐπὶ, to be divided against, be at discord with*; acc., Lu. xi. 17; dat., xii. 52.

δια-μερισμός, ου, ὁ, *dissension*, Lu. xii. 51.*

δια-νέμω, *to disseminate, to spread abroad*, Ac. iv. 17.*

δια-νέω, *to make signs*, prob. by nodding, Lu. i. 22.*

δια-νόημα, ατος, τό, *a thought*, Lu. xi. 17.*

διά-νοια, as, ἡ, *the mind, the intellect, or thinking faculty*,

as Mar. xii. 30; *the understanding*, 1 Jn. v. 20; *the feelings, disposition, affections*, as Col. i. 21; plur., *the thoughts*, as willful, depraved, Ep. ii. 3 (in Ep. i. 18, A. V., *the eyes of your understanding* (διανοίας), W. H. and R. V. read καρδίας, *the eyes of your heart*).

δι-αν-οίγω, *to open fully, i.e., the ears*, Mar. vii. 34; *the eyes*, Lu. xxiv. 31; *the heart*, Ac. xvi. 14; *the Scriptures*, Lu. xxiv. 32.

δια-νυκτερεύω, *to pass the whole night*, Lu. vi. 12.*

δι-ανύω, *to perform to the end, complete*, Ac. xxi. 7.*

δια-παντός, adv., *always, continually* (W. H. always read διὰ παντός).

δια-παρα-τριβή, ἡς, ἡ, *contention, incessant wrangling*, 1 Tim. vi. 5 (W. H., Rec. has παραδιατριβή). (N. T.)*

δια-περάω, ᾧ, ᾄσω, *to cross over*, as Mat. ix. 1.

δια-πλέω, εἴσω, *to sail across*, Ac. xxvii. 5.*

δια-πονέω, ᾧ, mid., aor. pass., *to grieve one's self, to be vexed*, Ac. iv. 2, xvi. 18.*

δια-πορεύομαι, pass., *to go or pass through*, as Lu. xiii. 22.

δι-απορέω, ᾧ, *to be in great doubt or perplexity*, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.*

δια-πραγματεύομαι, *to gain by business or trading*, Lu. xix. 15.*

δια-πρώ (πρώ, *to saw*), in pass., *to be sawn through*; fig., *to be greatly moved with anger*, Ac. v. 33, vii. 54.*

δι-αρπάζω, ᾄσω, *to plunder*, Mat. xii. 29; Mar. iii. 27.*

δια-ρρήγνυμι and διαρρήσσω, *ξω, to tear, as garments, in grief or indignation*, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; *to break asunder*, as a net, Lu. v. 6; as bonds, Lu. viii. 29.*

δια-σαφέω, ᾧ, *to make clear, to declare*, Mat. xiii. 36 (W. H.), xviii. 31.

δια-σεύω, *to treat with violence, so as to extort anything*, Lu. iii. 14.*

δια-σκορπίζω, *to scatter, to winnow*, as Mat. xxv. 24; *to dis-*

perse in conquest, as Lu. i. 51; *to waste or squander*, Lu. xv. 13, xvi. 1.

δια-σπάω, 1st aor. pass. διεσπάσθην, *to break asunder*, Mar. v. 4; *to tear in pieces*, Ac. xxiii. 10.*

δια-σπείρω, 2d aor. pass. διεσπάρην, *to scatter abroad, disperse*, Ac. viii. 1, 4, xi. 19.*

δια-σπορά, ᾱς, ἡ, *dispersion, state of being dispersed*; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)*

δια-στέλλω, in mid., *to give a command or injunction*, Mar. viii. 15; Ac. xv. 24; foll. by ἔνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; pass. part., τὸ διαστέλλόμενον, Heb. xii. 20, *the command*.*

διά-στημα, ατος, τό, *an interval of time*, Ac. v. 7.*

δια-στολή, ἡς, ἡ, *distinction, difference*, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.*

δια-στρέφω, *to seduce, turn away*, Lu. xxiii. 2; Ac. xiii. 8; *to pervert, oppose*, Ac. xiii. 10; perf. part. pass., διεστραμμένος, *perverse, corrupt*, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.*

διασώζω, σω, *to save, to convey safe through*, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; pass., *to reach a place in safety*, Ac. xxvii. 44, xxviii. 1, 4; *to heal perfectly*, Mat. xiv. 36; Lu. vii. 3.*

δια-ταγή, ἡς, ἡ, *a disposition, arrangement, ordinance*, Ac. vii. 53; Ro. xiii. 2.*

διά-ταγμα, ατος, τό, *a mandate, a decree*, Heb. xi. 23.*

δια-ταράσσω, *to trouble greatly, to agitate*, Lu. i. 29.*

δια-τάσσω, *to give orders to* (dat.), *arrange, prescribe*, Mat. xi. 1; 1 Lu. viii. 55; 1 Cor. xvi. 1; mid., *to appoint, to ordain*, as 1 Cor. vii. 17 (also with dat. person; acc. thing).

δια-τελέω, ᾧ, *to continue*, Ac. xxvii. 33.*

δια-τηρέω, ᾧ, *to guard or keep with care*, Lu. ii. 51; with εαυτόν, etc., *to guard one's self from, to abstain* (ἐκ or ἀπό), Ac. xv. 29.*

δια-τι (or διὰ τι (W. H.), *wherefore?*

δια-τίθημι, only mid. in N. T., to dispose, as (1) to assign, Lu. xxii. 29; (2) with cog. acc., διαθήκην, make a covenant with (dat. or πρὸς, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; make a will, Heb. ix. 16, 17. See διαθήκη.*

δια-τρίβω, to spend or pass (χρόνον or ἡμέρας), as Ac. xiv. 3, 28; abs., to stay, as Jn. iii. 22.

δια-τροφή, ἥς, ἡ, food, nourishment, 1 Tim. vi. 8.*

δι-αυγάω, to shine through, to dawn, 2 Pet. i. 19.*

δια-φανής, ἐς, transparent, Rev. xxi. 21 (W. H. διανγής in same signif.).*

δια-φέρω, (1) to carry through, Mar. xi. 16; (2) to spread abroad, Ac. xiii. 49; (3) to carry hither and thither, Ac. xxvii. 27; (4) to differ from (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) to excel, surpass, as Mat. vi. 26; (6) impers., διαφέρει, with οὐδέν, it makes no difference to (dat.), matters nothing to, Gal. ii. 6.

δια-φεύγω, to escape by flight, Ac. xxvii. 42.*

δια-φημίζω, to report, publish abroad, Mat. ix. 31, xxviii. 15; Mar. i. 45.*

δια-φθείρω, to corrupt, 1 Tim. vi. 5; Rev. xi. 18; to destroy utterly, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., to decay, to perish, 2 Cor. iv. 16; opp. to ἀνακαινώνω, to renew.*

δια-φθορά, ἄς, ἡ, decay, corruption, i.e., of the grave, Ac. ii. 27, 31, xiii. 34-37 (from S.).*

διά-φορος, ον, (1) diverse, of different kinds, Ro. xii. 6; Heb. ix. 10; (2) compar., more excellent than, Heb. i. 4, viii. 6.*

δια-φυλάσσω, to guard carefully, protect, defend, Lu. iv. 10 (from S.).*

δια-χειρίζω, mid. N. T., to lay hands on, put to death, Ac. v. 30, xxvi. 21.*

δια-χλευάζω, see χλευάζω.

δια-χωρίζω, pass. N. T., "to be separated," to depart from (ἀπό), Lu. ix. 33.*

διδασκτικός, ὅς, ὁν, apt to teach

ing, 1 Tim. iii. 2; 2 Tim. ii. 24.*

διδασκός, ὅς, ὁν, taught, instructed, Jn. vi. 45; 1 Cor. ii. 13.*

διδασκαλία, ἄς, ἡ, instruction, teaching, as Ro. xii. 7; the doctrine taught, precept, instruction, as Mat. xv. 9, etc.

διδάσκαλος, ου, ὁ, a teacher, especially of the Jewish law, master, doctor, as Lu. ii. 46; often in voc. as a title of address to Christ, Master, Teacher.

διδάσκω, διδάξω, to teach, to be a teacher, abs., Ro. xii. 7; to teach, with acc. of person, generally also acc. of thing; also with inf. or εἶναι, Mat. v. 2; Ac. iv. 2.

διδασχῆ, ἥς, ἡ, the act of teaching, Ac. ii. 42; 2 Tim. iv. 2; that which is taught, doctrine, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260 b, note, Wi. § 30, 1 a.

δι-δραχμῶν, ον, τό (prop. adj., sc. νόμισμα, coin), a double drachma, or silver half-shekel (in S. often the shekel), Mat. xvii. 24. (S).*

Δίδυμος, η, ον, double, or twin; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.*

δίδωμι, to give (acc. and dat.); hence, in various connections, to yield, deliver, supply, commit, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.

δι-εγείρω, to wake up thoroughly, as Lu. viii. 24; to excite, Jn. vi. 18; fig., to stir up, arouse, 2 Pet. i. 13.

δι-ενθυμέομαι, οὔμαι (W. H.), to reflect, Ac. x. 19. (N. T.).*

δι-έξ-οδος, ον, ἡ, a meeting-place of roads, a public spot in a city, Mat. xxii. 9.*

δι-ερμηνεύτης, οὔ, ὁ, an interpreter, 1 Cor. xiv. 28. (N. T.).*

δι-ερμηνεύω, to interpret, Lu. xxiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; to translate, Ac. ix. 36.*

δι-έρχομαι, to pass through, acc. or διὰ (gen.), destination expressed by ἐλς or ἐως; to pass over or travel, abs., Ac. viii. 4; to spread, as a report, Lu. v. 15.

δι-ερωτάω, ὦ, to find by inquiry, Ac. x. 17.*

δι-ετής, ἐς (δύς), of two years, Mat. ii. 16.*

διετία, ἄς, ἡ, the space of two years, Ac. xxiv. 27, xxviii. 30.*

δι-ηγέομαι, οὔμαι, to relate in full, describe, Mar. v. 16; Ac. viii. 33, ix. 27.

διήγησις, εως, ἡ, a narrative, Lu. i. 1.*

δι-ηρεκέας, ἐς, continuous; ἐλς τὸ διηρεκέας, continually, Heb. vii. 3, x. 1, 12, 14.*

δι-θάλασσος, ον (δύς), lying between two seas, Ac. xxvii. 41.*

δι-ικνεόμαι, οὔμαι, to pass through, pierce, Heb. iv. 12.*

δι-ίστημι, to put apart, proceed, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, one hour having intervened; xxiv. 51, he parted from them.*

δι-ισχυρίζομαι, to affirm confidently, Lu. xxii. 59; Ac. xii. 15.*

δικοιο-κρισία, ἄς, ἡ, just judgment, Ro. ii. 5. (S).*

δίκαιος, α, ον, just, right, upright, righteous, impartial; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.

δικαιοσύνη, ἥς, ἡ, righteousness, justice, rectitude, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.

δικαίω, ὦ, to show to be righteous, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, to hold guiltless, to justify, to pronounce or treat as righteous, as Mat. xii. 37; 1 Cor. iv. 4.

δικαίωμα, ατος, τό, a righteous statute, an ordinance, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially a judicial decree, of acquittal (opp. to κατάκριμα, condemnation), Ro. v. 16; of condemnation,

Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.*
δικαίως, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.*
δικαιώσις, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.*
δικαστής, οὐ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.*
δίκη, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδίκη); *τινω* or *ὀπέχω δίκην*, *to suffer punishment*, 2 Th. i. 9; Ju. 7; *justice, the name of a heathen deity*, Ac. xxviii. 4.*
δικτυον, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφιβληστρον.
δι-λόγος, ον (δls), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)*
διό, conj. (διά and δ), *on which account, wherefore*.
δι-οδεύω, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.*
Διονύσιος, ου, ὁ, *Dionysius*, Ac. xvii. 34.*
διό-περ, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).*
Διο-πετής, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.*
δι-όρθωμα, see κατέρθωμα.
δι-όρθωσις, εως, ἡ, *reformation*, Heb. ix. 10.*
δι-ορύσσω, ξω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.*
Διός-κουροι, ων, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.*
δι-ότι, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.
Διο-τρεφής, οὐς, ὁ, *Diotrephes*, 3 Jn. 9.*
διπλός, οὐς, ἡ, οὖν, *double, twofold*, 1 Tim. v. 17; Rev. xviii. 6; comp., διπλοῦτερος with gen., *twofold more than*, Mat. xxiii. 15.*
διπλόω, ᾧ, *to double*, Rev. xviii. 6.*
δls, adv., *twice*, Lu. xviii. 12. (Δls), obsolete nom. for *Zeus*, gen. Δίος, acc. Δία, *Zeus or Jupiter*, see *Zeus*.
διστάζω, σω (δls), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.*
δι-στομος, ον (δls), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.*

δισ-χilioi, αι, α, num., *two thousand*, Mar. v. 13.
δι-υλλίζω, *to strain off, filter through*, Mat. xxiii. 24.*
διχάζω, σω, *to set at variance, divide*, Mat. x. 35.*
διχο-στασία, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.*
διχο-τομέω, ᾧ, ἡσω, *to cut in two, perhaps meaning to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.*
διψάω, ᾧ, ἡσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.
δίψος, οὐς, τό, *thirst*, 2 Cor. xi. 27.*
δι-ψυχος, ον (δls), *double-minded*, Ja. i. 8, iv. 8.*
διωγμός, οὐ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.
διώκτης, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)*
διώκω, ξω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.
δόγμα, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.*
δογματίζω, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.*
δοκέω, ᾧ, δδέξω, (1) *to think, acc. and inf.*, Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ, impers., it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; *δοκέω*, *to appear to an individual to be true*.
δοκιμάζω, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means *to test anything with the expectation of finding it good*; *πειράζω*, either with no expectation, or of finding it bad.
δοκιμασία, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)*
δοκιμή, ης, ἡ, *a trial*, 2 Cor. viii. 2; *a proof*, 2 Cor. xiii. 3; *tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N. T.)

δοκίμιον, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.*
δόκιμος, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.
δοκός, οὐ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*
δόλος, ια, ιον, *deceitful*, 2 Cor. xi. 13.*
δολιός, ᾧ, *to deceive*, impf., 3d pers. plur., ἐδολιούσαν, an Alexandrian form from S., Ro. iii. 13. (S.)*
δόλος, ου, δ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.
δολώω, ᾧ, *to adulterate, corrupt*, 2 Cor. iv. 2.*
δόμα, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.*
δόξα, ης, ἡ, from δοκέω, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvi. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, *dignities, angelic powers*.
δοξάζω, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.
Δορκάς, ἀδος, ἡ, *Dorcas*, Ac. i. 36, 39.*
δόςις, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.*
δότης, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)*
δουλ-αγωγέω, ᾧ, *to bring into subjection*, 1 Cor. ix. 27.*
δουλεία, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.
δουλεύω, σω, (1) *to be a slave, absolutely*, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey*, dat., Ro. vii. 6; Gal. iv. 8.
δούλος, ης, ον, adj. only Ro. vi. 19; as subst. ἡ δούλη, *a female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος); *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.
δουλόω, ᾧ, ὥσω, *to reduce to*

bondage (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., *to be held subject to, be in bondage*, 1 Cor. vii. 15.

δοχή, ἡς, ἡ (δέχομαι), *a receiving of guests, a banquet*, Lu. v. 29, xiv. 13.*

δράκων, οντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev.

δράμω, obs., *to run, to grasp*, τρέχω. **δράσσομαι**, dep., *to grasp, take*; acc., 1 Cor. iii. 19.*

δραχμή, ἡς, ἡ, *a drachma*, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.*

δρέπανον, ου, τό, *a sickle or pruning-hook*, Mar. iv. 29; Rev. xiv. 14-19.*

δρόμος, ου, ὁ, *a running*; fig., *course, career*, Ac. xiii. 25, x. 24; 2 Tim. iv. 7.*

Δρουσίλλα, ἡς, ἡ, *Drusilla*, Ac. xxiv. 24.*

δύναμαι, dep. (see Gr. § 109b, 1), *to be able*, abs., or with inf. (sometimes omitted) or acc.: *to have a capacity for; to be strong*, as 1 Cor. iii. 2; *to have power to do*, whether through ability, disposition, permission, or opportunity.

δύναμις, εως, ἡ, (1) *power, might*, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) *power over*, expressed by εἰς or ἐπὶ (acc.), *ability to do*; (3) *exercise of power, mighty work, miracle*, as Mat. xi. 20; (4) *forces*, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) *force*, as of a word, i.e., *significance*, 1 Cor. xiv. 11. *Syn.*: τέρας indicates a miracle as a wonderful portent or prodigy; σημεῖον, as a sign, authenticating the divine mission of the doer; *δύναμις*, as an exhibition of divine power.

δυναμῶω, ὦ, *to strengthen, confirm*, Col. i. 11; Heb. xi. 34 (W. H.). (S.)*

δυνάστης, ου, ὁ, (1) *a potentate, prince*, Lu. i. 52; 1 Tim. vi. 15; (2) *one in authority*, Ac. viii. 27.*

δυνατός, ὦ, *to be powerful, have power*, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)*

δυνατός, ἡ, ὄν, *able, having power, mighty*, Lu. xiv. 31; 1 Cor. i. 26; ὁ δυνατός, *the Almighty*, Lu. i. 49; *δυνατόν*, *possible*, Ro. xii. 18; Gal. iv. 15.

δύνω or **δύω**, 2d aor. ἔδυν, *to sink; to set*, as the sun, Mar. i. 32; Lu. iv. 40.*

δύο, indecl. num., except dat. *δυσί*, *two*.

δυσ-, an inseparable prefix, implying *adverse, difficult, or grievous*.

δυσ-βάστακτος, ου, *hard to be borne*, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)*

δυσ-εντερία, as, ἡ (W. H. ιον, τό), *dysentery*, Ac. xxviii. 8.*

δυσ-ερμήνευτος, ου, *hard to explain*, Heb. v. 11.*

δύσ-κολος, ου (lit., "difficult about food"), *difficult*, Mar. x. 24.*

δυσκόλως, adv., *with difficulty, hardly*, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.*

δυσμή, ἡς, ἡ (only plur., *δυσμαί*), *the setting of the sun, the west*, Rev. xxi. 13; Mat. viii. 11.

δυσ-νόητος, ου, *hard or difficult to be understood*, 2 Pet. iii. 16.*

δυσ-φημέω, ὦ, *to speak evil, defame*, 1 Cor. iv. 13 (W. H.).*

δυσ-φημία, as, ἡ, *evil report, defamation*, 2 Cor. vi. 8.*

δώδεκα, indecl. num., *twelve*; οἱ δώδεκα, *the twelve, i.e., the Apostles*.

δωδέκατος, η, ου, ord. num., *twelfth*, Rev. xxi. 20.*

δωδέκα-φυλον, ου, τό, *the twelve tribes, Israel*, Ac. xxvi. 7.*

δῶμα, ατος, τό, *a house, a house-top*, Mat. xxiv. 17; Ac. x. 9.

δωρεά, ἀς, ἡ, *a gift*, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

δωρεάν, accus. of preced., as an adv., *freely*, as 2 Cor. xi. 7; *without cause, groundlessly*, Jn. xv. 25; Gal. ii. 21.

δωρόμαι, οὔμαι, *to present, bestow*, Mar. xv. 45; pass., 2 Pet. i. 3, 4.*

δώρημα, ατος, τό, *a gift, bounty*, Ro. v. 16; Ja. i. 17.*

δῶρον, ου, τό, *a gift, present*, Ep. ii. 8; Rev. xi. 10.

Ε

Ε, ε, ἔψιλον, *epsilon*, ε, the fifth letter. As a numeral, ε' = 5; ,ε = 5000.

ἐα, interj., expressing surprise or indignation, *ha! ah!* Mar. i. 24 (W. H. omit); Lu. iv. 34.*

ἐάν or **ἄν**, conj. (for ἐλ ἄν), *if*, usually construed with subjunctive verb. See Gr. § 383, Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, *when*, Jn. xii. 32; after the relative, with an indefinite force, *ὅς ἐάν*, *whosoever*, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; *ἐάν δὲ καί*, *and if also*; *ἐάν μὴ*, *except, unless*, Mat. v. 20; *but that*, Mar. iv. 22; *ἐάν πέρ*, *if indeed*, Heb. vi. 3.

ἐαυτοῦ, ἡς, οὔ, pron., reflex., 3d pers., *of one's self*; used also in 1st and 2d persons. See Gr. § 335, Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἐαυτῷ, *to say within one's self*; γίνεσθαι or ἐρχεσθαι ἐν ἐαυτῷ, *to come to one's self*; πρὸς ἐαυτόν, *to one's home*, Jn. xx. 10, or *privately*, as Lu. xviii. 11; ἐν ἑαυτοῖς, *among yourselves*, i.e., *one with another*; καθ' ἐαυτόν, *apart*; παρ' ἐαυτόν, *at home*.

ἐάω, ὦ, ἐάσω; impf., εἶων; 1st aor., ἐλάσα, (1) *to permit*, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) *to leave*, Ac. xxvii. 40.

ἐβδομήκοντα, indecl. num., *seventy*; οἱ ἐβδομήκοντα, *the seventy disciples*, Lu. x. 1, 17.

ἐβδομηκοντάκις, num. adv., *seventy times*, Mat. xviii. 22. (S.)*

ἐβδομος, η, ου, ord. num., *seventh*, Jn. iv. 52; Heb. iv. 4.

Ἐβερ, ὁ, *Eber* or *Heber*, Lu. iii. 35.*

Ἑβραϊκός, ἡ, ὄν (from Heb.), *Hebrew*, Lu. xxiii. 38 (W. H. omit). (N. T.)*

Ἑβραῖος (W. H. 'Ε-), *ala*, αἰων (from Heb.), also subst., ὁ, ἡ, *a Hebrew*; designating (1) any

Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἑλληνισταί, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)* *Syn.*: 'Εβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from 'Ελληνιστής, a Greek-speaking Jew; 'Ιουδαῖος, a Jew in distinction from other nations; 'Ισραηλῆτης, one of the chosen people.

Ἑβραῖς (W. H. 'E-), (from Heb.), ἰδος, ἡ, *Hebrew, i.e., the Aramaic language*, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)*

Ἑβραϊστὶ (W. H. 'E-), (from Heb.), adv., *in the Hebrew language, i.e., in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.)

ἐγγίζω, fut. att., ἐγγιῶ; pf., ἤγγικα, *to approach, to draw near, to be near, abs., or with dat. or eis, or ἐπὶ (acc.)*, Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1. ἐγ-γράφω (W. H. ἐνγ-), *to inscribe, engrave*, 2 Cor. iii. 2; Lu. x. 20 (W. H.).*

ἐγγυος, ου, ὁ, ἡ, *a surety*, Heb. vii. 22.*

ἐγγύς, adv., *near*; used of both place and time, with gen. or dat.

ἐγγύτερον, comp. of preceding, *nearer*, Ro. xiii. 11.*

ἐγείρω, ἐγερῶ, pass. perf., ἐγήγερμαι, *to arouse, to awaken*, Ac. xii. 7; *to raise up*, as a Savior, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of *rising up against*, as an adversary, or in judgment, Mat. xxiv. 7.

ἐγερσις, εως, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.*

ἐγκ-. In words beginning thus, W. H. generally write ἐνκ-. ἐγ-κάθ-ετος, ου, ὁ, ἡ (ἐγκαθήμε), *a spy*, Lu. xx. 20.*

ἐγκαίνια, λων, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)*

ἐγ-καίνιζω, *to dedicate*, Heb. ix. 18, x. 20. (S.)*

ἐγ-κακέω, ὦ, and ἐνκακέω, *to grow weary, to faint* (W. H. in many passages for Rec. ἐκκακέω).

ἐγ-καλέω, ὦ, ἐσω, impf., ἐνεκάλουν, *to bring a charge against, accuse*, pers. dat., or κατὰ (gen.), crime in gen., Ac. xix. 38, 40; Ro. viii. 33.

ἐγ-κατα-λείπω, ψω, (1) *to desert, to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

ἐγ-κατο-οικέω, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.*

ἐγ-καυχόμαι, *to boast in*, 2 Th. i. 4 (W. H.).*

ἐγ-κεντρίζω, *to insert*, as a bud or graft, *to graft in*; fig., Ro. xi. 17, 19, 23, 24.*

ἐγ-κλήμα, ατος, τό, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.*

ἐγ-κομβόμαι, οῦμαι, *to gird on*, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)*

ἐγ-κοπή, ἡς, ἡ (W. H. ἐνκ-), *a hindrance*, 1 Cor. ix. 12.*

ἐγ-κόπτω, ψω, *to impede, to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

ἐγκράτεια, as, ἡ, *self-control, continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.*

ἐγκρατεύομαι, dep., *to be self-controlled, continent*, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.*

ἐγ-κρατής, ἐς, *self-controlled, continent*, Tit. i. 8.*

ἐγ-κρίνω, *to adjudge or reckon*, to a particular rank (acc. and dat.), 2 Cor. x. 12.*

ἐγ-κρύπτω, *to hide in, to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω).*

ἐγ-κυος, ου, *pregnant*, Lu. ii. 5.*

ἐγ-χρίω, *to rub in, anoint*, Rev. iii. 18.*

ἐγώ, pers. pron., *I*; plur., ἡμεῖς, *we*. See Gr. § 53.

ἐδαφίζω, fut. (attic), ἐῶ, *to throw to the ground, to raze*, Lu. xix. 44.*

ἐδαφος, ους, τό, *the base, the ground*, Ac. xxii. 7.*

ἐδραῖος, αλα, αἶων, *steadfast, firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.*

ἐδραῖωμα, ατος, τό, *a stay, support*, 1 Tim. iii. 15. (N. T.)*

Ἑζεκίας, ου, ὁ, *Hesekiah*, Mat. i. 9, 10.*

ἐθelo-θρησκεία, as, ἡ, *voluntary, arbitrary worship*, Col. ii. 23. (N. T.)*

ἐθελω, see θέλω.

ἐθίζω, *to accustom*; pass., perf. part., neut., τὸ εἰθισμένον, *the custom*, Lu. ii. 27.*

ἐθνάρχης, ου, ὁ, *a prefect, ethnarch*, 2 Cor. xi. 32.*

ἐθνικός, ἡ, βν, *of Gentile race, heathen*, as subst. ὁ ἐθνικός, *the pagan, the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.).*

ἐθνικώς, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)*

ἔθνος, ους, τό, *a race, a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations, the heathen world, the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

ἔθος, ους, τό, *a usage, custom*, Lu. i. 9; Ac. xxv. 16.

ἐθω, obs., pf. εἴθωα in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ εἴθως αὐτοῦ, *his custom*, Lu. iv. 16; Ac. xvii. 2.*

εἰ, *a conditional conjunction* (see Gr. § 383), *if, since, though*. After verbs indicating emotion, *ei* is equivalent to οὔτι, Mar. xv. 44. As an interrogative particle, *ei* occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that ... not. ei μή* and *ei μήτι*, unless, except; *ei δὲ μή*, but if not, otherwise, Jn. xiv. 2; *ei περ*, if so be; *ei πως*, if possibly; *εἴτε ... εἴτε*, whether ... or.

εἶδον, see ὁράω, οἶδα.

εἶδος, ους, τό, *outward appearance, form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species, kind*, 1 Th. v. 22.*

ειδωλεον, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)*
ειδωλό-θυτος, ου, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)
ειδωλο-λατρεία, ας, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N. T.)*
ειδωλο-λάτρης, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N. T.)
ειδωλον, ου, τό, *an idol, a false god* worshipped in an image, Ac. vii. 41; Ro. ii. 22.
εική or **εική** (W. H.), adv., *without purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).
εικοσι, indecl. num., *twenty*.
εἰκω, *to give way, to yield*, Gal. ii. 5.*
εἰκω, obs., whence 2d perf. **ἔοικα**, *to be like*; with dat., Ja. i. 6, 23.*
εἰκών, ονος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. Syn.: see Trench, § xv.
εἰλικρίνεια, ας, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.*
εἰλικρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.*
εἰλίσσω (W. H. **ἐλίσσω**), *to roll together*, as a scroll, Rev. vi. 14.*
εἰμί (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, *to be, to exist, to happen, to come to pass*; with an infin. following, **ἔστι**, *it is convenient, proper*, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply *to be*, or in the sense of *to be like, to represent*, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, **ὢν**, *being*; **τὸ ὄν**, *that which is*; **οἱ ὄντες**, **τὰ ὄντα**, *persons or things that are*.
εἶμι, *to go*, in some copies for

εἰμι, in Jn. vii. 34, 36 (not W. H.).*

εἵνεκα, εν, see **ἐνεκα**, εν.

εἴπερ, **εἴπως**, see under **εἰ**.

εἴπον (see Gr. § 103, 7, Wi.

§ 15, Bu. 57), (W. H. **εἶπα**), from obs. **ἐπω**, or **εἴπω**, *to say*; in reply, *to answer*; in narration, *to tell*; in authoritative directions, *to bid* or *command*, as Lu. vii. 7.

εἰρηνεύω, *to have peace, to be at peace*, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.*

εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), **εἰρήνη** generally denotes a *perfect well-being*. Often employed in salutations, as in Hebrew.

εἰρηνικός, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.*

εἰρηνο-ποιέω, ὦ, *to make peace, reconcile*, Col. i. 20. (S.)*

εἰρηνο-ποιός, ὁν, *pacific, loving peace*, Mat. v. 9.*

εἰς, prep. governing acc., *into, to (the interior)*. See Gr. §§ 124, 298. In composition, it implies motion into or towards.

εἷς, μία, ἓν, a card. num., *one*; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, *the first*, Mat. xxviii. 1, Rev. ix. 12.

εἰσ-άγω, 2d aor. **εἰσήγαγον**, *to lead in, bring in*, Lu. xxii. 54; Ac. viii. 45.

εἰσ-ακούω, *to listen to, to hear prayer*, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; *to hear so as to obey* (gen.), 1 Cor. xiv. 21.*

εἰσ-δέχομαι, **ἐξομαι**, *to receive with favor* (acc.), 2 Cor. vi. 17, from S.*

εἰσ-εμῖ, impf. **εἰσέην**, inf. **εἰσέναι** (εἰμι), *to go in, to enter* (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.*

εἰσ-έρχομαι, 2d aor. **εἰσῆλθον**, *to come in, to enter* (chiefly with εἰς), Ac. xxiii. 16, 33; **εἰσέρχομαι** **καὶ ἐξέρχομαι**, *to come and go in and out*,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.

εἰσ-καλέω, ὦ, only mid. in N. T., *to call or invite in*, Ac. x. 23.*

εἰσ-όδος, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.

εἰσ-πηδάω, ὦ, *to spring in*, Ac. xiv. 14 (W. H. **ἐκπ-**), xvi. 29.*

εἰσ-πορεύομαι, dep., *to go in, to enter*; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; **εἰσπορεύομαι καὶ ἐκπορεύομαι**, *to go in and out in daily duties*, Ac. ix. 28.

εἰσ-τρέχω, 2d aor. **εἰσέδραμον**, *to run in*, Ac. xii. 14.*

εἰσ-φέρω (see Gr. § 103, 6, Wi. § 15, Bu. 68), *to lead into* (with εἰς), e.g., temptation, as Lu. xi. 4; *to bring in*, Ac. xvii. 20; 1 Tim. vi. 7.

εἶτα, adv., *then, afterwards*.

εἴτε, conj., see **εἰ**.

ἐκ, or, before a vowel, **ἐξ**, a prep. gov. gen., *from, out of* (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47 b, Bu. 326 sq. In composition, **ἐκ** implies egress, removal, origin, publicity, unfolding, or is of intensive force.

ἐκάστος, η, ου, *each, every one* (with partitive gen.); **ἐς ἑκάστος**, *every one*.

ἐκάστοτε, adv., *at every time, always*, 2 Pet. i. 15.*

ἐκατόν, card. num., *a hundred*, Mat. xiii. 8, xviii. 12.

ἐκατοντα-έτης, es, *a hundred years old*, Ro. iv. 9.*

ἐκατονταπλάσιον, ου, acc. **ονα**, *a hundredfold*, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.*

ἐκατοντάρχης, ου, ὁ, *captain over a hundred men, a centurion*, Ac. x. 1, 22, xxiv. 23.

ἐκατονταρχος, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.

ἐκ-βαίνω, 2d aor. **ἐξέβην**, *to go out*, Heb. xi. 15 (W. H.).*

ἐκ-βάλλω, **βαλῶ**, *to cast out*, Jn. vi. 37; *to drive out*, Mat. xxi. 12; *to expel*, Gal. iv. 30; *to send away, dismiss, reject*,

Mar. i. 43; Lu. vi. 22; to extract, draw out, Lu. vi. 42; Mat. xii. 35.
ἐκ-βάσις, εως, ἡ, a way of escape, 1 Cor. x. 13; end, issue, Heb. xiii. 7.*
ἐκ-βολή, ἡς, ἡ, a throwing out, Ac. xxvii. 18.*
ἐκ-γαμίζω (W. H. γαμίζω), to give in marriage, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)
ἐκ-γαμίσκω = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)*
ἐκ-γονος, ον, sprung from; neut. plur., descendants, 1 Tim. v. 4.*
ἐκ-δανᾶναι, ὦ, to spend entirely; pass. reflex., to expend one's energies for (ὕπέρ), 2 Cor. xii. 15.*
ἐκ-δέχομαι, to expect (ἐως), to wait for (acc. or ἕως), Ja. v. 7; Heb. x. 13.
ἐκ-δηλος, ον, conspicuous, manifest, 2 Tim. iii. 9.*
ἐκ-δημέω, ὦ, to go abroad, to be absent, 2 Cor. v. 6, 8, 9.*
ἐκ-δίδωμι, N. T. mid., to let out for one's advantage, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.*
ἐκ-δι-ηγέομαι, οὔμαι, dep. mid., to narrate at length, to declare, Ac. xiii. 41, xv. 3.*
ἐκ-δίκέω, ὦ, to do justice to, defend, avenge a person (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to demand requital for, avenge a deed (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.*
ἐκ-δίκησις, εως, ἡ, an avenging, vindication, punishment, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.
ἐκ-δικος, ου, ὁ, ἡ, an avenger, one who adjudges a culprit (dat.) to punishment for (περί) a crime, Ro. xiii. 4; 1 Th. iv. 6.*
ἐκ-διώκω, ὥσω, to persecute, to expel by persecuting, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.*
ἐκ-δοτος, ον, delivered up, Ac. ii. 23.*
ἐκ-δοχή, ἡς, ἡ, a waiting for, expectation, Heb. x. 27.*
ἐκ-δύω, to unclothe, to strip off (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.
ἐκεῖ, adv., there, thither.

ἐκεῖθεν, adv., from that place, thence.
ἐκείνος, η, ο, pron., demonstr., that, that one there; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.
ἐκείσε, adv., thither, Ac. xxi. 3; in const. præg., Ac. xxii. 5.*
ἐκ-ζητέω, ὦ, to seek out with diligence, Heb. xii. 17; 1 Pet. i. 10; to seek after God, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to require, judicially, Lu. xi. 50, 51. (S.)*
ἐκ-ζήτησις, εως, ἡ, a subject of inquiry, 1 Tim. i. 4 (W. H.)*
ἐκ-θαμβέω, ὦ, N. T. pass., to be amazed, greatly astonished, Mar. ix. 15, xiv. 33, xvi. 5, 6.*
ἐκ-θαμβος, ον, greatly astonished, amazed, Ac. iii. 11.*
ἐκ-θαυμάζω, to wonder greatly, Mar. xii. 17 (W. H.)*
ἐκ-θετος, ον, cast out, exposed to perish, Ac. vii. 19.*
ἐκ-καθαίρω, 1st aor. ἐξέκαθαρα, to cleanse thoroughly, 1 Cor. v. 7; 2 Tim. ii. 4.*
ἐκ-καίω, N. T. pass., to burn vehemently, as with lust, Ro. i. 27.*
ἐκ-κακέω, ὦ, to faint, to despond through fear (Rec., for which W. H. have ἐγκ- and ἐνκ-).
ἐκ-κεντέω, ὦ, to pierce through, to transfix, Jn. xix. 37; Rev. i. 7.*
ἐκ-κλάω, to break off, Ro. xi. 17, 19, 20 (W. H.)*
ἐκ-κλείω, σω, to shut out, Gal. iv. 17; to exclude, Ro. iii. 27.*
ἐκκλησία, ας, ἡ (ἐκκαλέω), an assembly, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Especially in N. T., an assembly of Christian believers, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.
ἐκ-κλίνω, to turn away from (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.*

ἐκ-κολυμβάω, ὦ, to swim out, Ac. xxvii. 42.*
ἐκ-κομίζω, to carry out for burial, Lu. vii. 12.*
ἐκ-κόπτω, κόψω, to cut off, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).
ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι), to hang upon, of earnest attention, Lu. xix. 48.*
ἐκ-λαλέω, ὦ, to speak out, to disclose, Ac. xxiii. 22.*
ἐκ-λαμπάω, to shine forth, Mat. xiii. 43.*
ἐκ-λανθάνω, in mid., to forget entirely, Heb. xii. 5.*
ἐκ-λέγω, mid. in N. T., 1st aor. ἐξελέξαμην, to choose out for one's self, to elect, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.
ἐκ-λείπω, 2d aor. ἐξέλειπον, to fail, to cease, to die, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.*
ἐκλεκτός, ἡ, ὁν, (1) chosen, elect, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) choice, select, 2 Jn. i. 13; 1 Pet. ii. 4.
ἐκλογή, ἡς, ἡ, a choice, selection, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7.
ἐκ-λύω, in pass., to become weary in body, or despondent in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.
ἐκ-μάσσω, ξω, to wipe, to wipe off, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.*
ἐκ-μυκτηρίζω, to deride, scoff at (acc.), Lu. xvi. 14, xxiii. 35. (S.)*
ἐκ-νέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to withdraw, Jn. v. 13.*
ἐκ-νήφω, to return to soberness of mind, 1 Cor. xv. 34.*
ἐκούσιος, ον (ἐκών), voluntary, spontaneous, Philem. 14.*
ἐκουσίως, adv., voluntarily, of one's own accord, Heb. x. 26; 1 Pet. v. 2.*
ἐκ-παλαι, adv., from of old, 2 Pet. ii. 3, iii. 5.*
ἐκ-πειράζω, σω, to put to the test, to make trial of, to tempt, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)*

ἐκ-πέμπω, *to send forth*, Ac. xiii. 4, xvii. 10.*
 ἐκ-περισσῶς, *adv., exceedingly*, Mar. xiv. 31 (W. H.). (N. T.)*
 ἐκ-πετάννυμι, 1st aor. ἐξεπέτασα, *to stretch forth*, Ro. x. 21.*
 ἐκ-πηδάω, ὦ, 1st aor. ἐξεπήδησα (W. H.), *to spring forth*, Ac. xiv. 14.*
 ἐκ-πίπτω, *to fall from* (ἐκ), Ac. xii. 7; *abs., to fall*, Ja. i. 11; of a ship driven from its course, Ac. xxvii. 17; of love, *to fail*, 1 Cor. xiii. 8; of moral lapse, Gal. v. 4.
 ἐκ-πλέω, εὐσώ, *to sail away*, Ac. xv. 39, xviii. 18, xx. 6.*
 ἐκ-πληρῶω, ὦ, *to fill entirely*, fulfill, Ac. xiii. 32.*
 ἐκ-πλήρωσις, εως, ἡ, *fulfillment*, Ac. xxi. 26.*
 ἐκ-πλήσσω, 2d aor. pass. ἐξεπλάγην, *to strike with astonishment*, Mat. xiii. 54; Ac. xiii. 12.
 ἐκ-πνέω, εὐσώ, *to breathe out*, *to expire*, Mar. xv. 37, 39; Lu. xiii. 46.*
 ἐκ-πορεύομαι, *dep., to go out* (ἀπό, ἐκ, παρά, and εἰς, ἐπί, πρὸς), *to proceed from*, as from the heart; or as a river from its source, etc.
 ἐκ-πορνεύω, *to be given up to fornication*, Ju. 7. (S.)*
 ἐκ-πρῶτω, *to reject*, *to loathe*, Gal. iv. 14.*
 ἐκ-ρίζω, ὦ, *to root out*, *root up*, Mat. xiii. 29, xv. 13; Lu. xvii. 6; Ju. 12.*
 ἐκ-στασις, εως, ἡ, *trance*, Ac. x. 10; *amazement*, Mar. v. 42.
 ἐκ-στρέφω, *perf. pass. ἐξέστραμμαι, to change for the worse*, *to corrupt*, Tit. iii. 11.*
 ἐκ-ταράσσω, ξω, *to agitate greatly*, Ac. xvi. 20.*
 ἐκ-τείνω, νῦ, 1st aor. ἐξέτεινα, *to stretch out the hand*, as Lu. v. 13; *to cast out*, as anchors, Ac. xxvii. 30.
 ἐκ-τελέω, ὦ, εἶσω, *to complete*, Lu. xiv. 29, 30.*
 ἐκτένεια, *as, ἡ, intentness*, Ac. xxvi. 7.*
 ἐκ-τενής, ἐς, *intense, fervent, intent*, 1 Pet. iv. 8; Ac. xii. 5 (W. H. -ὤς); ἐκτενέστερον, *comp. as adv., more earnestly*, Lu. xxii. 44 (W. H. omit).
 ἐκτενῶς, *adv., intently, earnest-*

ly, 1 Pet. i. 22; Ac. xii. 5 (W. H.).*
 ἐκ-τίθηναι (see Gr. § 107, Wi. § 14, 1 b, Bu. 45 sq.), (1) *to put out, expose* an infant, Ac. vii. 21; (2) *to expound*, Ac. xi. 4, xviii. 26, xxviii. 23.*
 ἐκ-τινάσσω, ξω, *to shake off*, Mat. x. 14; Mar. vi. 11; Ac. xiii. 51; *to shake out*, Ac. xviii. 6.*
 ἕκτος, η, ον, *ord. num., sixth*.
 ἕκτός, *adv., generally as prep., with gen., without, besides, except*, 1 Cor. vi. 18; Ac. xxvii. 22; ἕκτος εἰ μή, *except*, 1 Cor. xiv. 5; τὸ ἕκτος, *the outside*, Mat. xxiii. 26.
 ἐκ-τρέπω, *pass. in mid. sense, to turn from, to forsake*, 1 Tim. i. 6, v. 15, vi. 20; 2 Tim. iv. 4; Heb. xii. 13.*
 ἐκ-τρέφω, *to nourish*, Ep. v. 29; *to bring up*, Ep. vi. 4.*
 ἐκ-τρωμα, ατος, τό, *an abortive birth, an abortion*, 1 Cor. xv. 8.*
 ἐκ-φέρω, ἐξολῶ, *to bring forth, carry out*; *espec. to burial*, Ac. v. 6, 9; *to produce*, of the earth, Heb. vi. 8.
 ἐκ-φεύγω, *to flee out* (*abs.*, or with ἐκ), Ac. xvi. 27, xix. 16; *to escape*, 1 Th. v. 3; Ro. ii. 3.
 ἐκ-φοβέω, ὦ, *to terrify greatly*, 2 Cor. x. 9.*
 ἐκ-φοβος, ον, *greatly terrified*, Mar. ix. 6; Heb. xii. 21.*
 ἐκ-φύω, 2d aor. pass. ἐξεφύην, *to put forth*, as a tree its leaves, Mat. xxiv. 32; Mar. xiii. 28.*
 ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ, 1st aor. ἐξέχεα (see Gr. § 96 c, Wi. § 13, 3 a, Bu. 68), *to pour out*, as Rev. xvi. 1-17; *money*, Jn. ii. 15; *to shed blood*, Lu. xi. 50; *fig., to shed a-broad*, love, Ro. v. 5; *pass., to be wholly given up to*, Ju. 11.
 ἐκ-χωρέω, ὦ, *to depart from*, Lu. xxi. 21.*
 ἐκ-ψύχω, *to expire*, Ac. v. 5, 10, xii. 23.*
 ἐκών, οὔσα, βν, *voluntary, willing*; *used adverbially*, Ro. viii. 20; 1 Cor. ix. 17.*
 ἔλαια, *as, ἡ, an olive tree*, Ro. xi. 17, 24; *its fruit, the olive*, Ja. iii. 12; τὸ ὄρος τῶν ἐλαίων, *the Mount of Olives*, Mar. xi. 1.

ἐλαιον, ον, τό, *olive oil*, Mat. xxv. 3; Rev. vi. 6.
 ἐλαιών, ὄνος, ὁ, *an olive orchard, i.e., the Mount of Olives*, Ac. i. 12. (S.)*
 Ἐλαμίτης, ον, ὁ, *an Elamite, i.e., inhabitant of the province of Elymais*, Ac. ii. 9.*
 ἐλάσσω or -ττων, ον, *compar. of ἐλαχὺς for μικρός, less*; *in excellence*, Jn. ii. 10; *in age*, Ro. ix. 12; *in rank*, Heb. vii. 7; ἑλαττον, *as adv., less*, 1 Tim. v. 9.*
 ἐλαττονέω, ὦ, *to have less, to lack*, 2 Cor. viii. 15.*
 ἐλαττώω, ὦ, *to make less or inferior*, Heb. ii. 7, 9; *pass., to decrease*, Jn. iii. 30.*
 ἐλαύνω, *perf. part. ἐληλακώς, to drive*, Lu. viii. 29; Ja. iii. 4; 2 Pet. ii. 17; *to drive a ship, to row*, Mar. vi. 48; Jn. vi. 19.*
 ἐλαφρία, *as, ἡ, levity, inconsistency*, 2 Cor. i. 17.*
 ἐλαφρός, ὁ, ὅν, *light*, as a burden, Mat. xi. 30; 2 Cor. iv. 17.*
 ἐλάχιστος, η, ον (superl. of ἐλαχὺς for μικρός), *smallest, least, in size, amount, or importance*, Ja. iii. 4; Lu. xvi. 10; 1 Cor. vi. 2.
 ἐλαχιστότερος, α, ον, *a double comparison, less than the least*, Ep. iii. 8. (N. T.)*
 ἐλάω, see ἐλαύνω.
 Ἐλεάζαρ, ὁ, Eleazar, Mat. i. 15.*
 ἐλεῶ (W. H., Rec. ἐλεέω), Ro. ix. 16; Ju. 22, 23.*
 ἐλεγμός, οὔ, ὁ, *reproof*, 2 Tim. iii. 16 (W. H.). (S.)*
 ἔλεγξις, εως, ἡ, *refutation, rebuke*, 2 Pet. ii. 16. (S.)*
 ἔλεγχος, ον, ὁ, *evident demonstration, proof*, Heb. xi. 1; 2 Tim. iii. 16 (not W. H.).*
 ἐλέγχω, ξω, *to convict, refute, reprove*, 1 Cor. xiv. 24; Jn. iii. 20; 1 Tim. v. 20.
 ἐλεινός, ὁ, βν, *pitiable, miserable*, 1 Cor. xv. 19; Rev. iii. 17.*
 ἐλεῶ, ὦ, *to have mercy on, succor* (acc.), Mat. ix. 27; Lu. xvi. 24; *pass., to obtain mercy*, Mat. v. 7.
 ἐλεημοσύνη, ης, ἡ, *mercy, pity*; *in N. T., alms*, sometimes plur., Mat. vi. 4; Lu. xi. 41; Ac. ix. 36.

ἐλεῆμων, *on*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.*

ἔλεος, *ous*, τό (and *ov*, *o*), see Gr. § 32a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.

ἐλευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as I Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.

ἐλεύθερος, *a*, *ov*, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (*inf.*); once with *dat.* of reference, Ro. vi. 20.

ἐλευθερώ, *ω*, to set free (generally with *acc.* and ἀπό); with modal dative, Gal. v. 1.

ἐλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.*

ελεφάντινος, *η*, *ov*, made of ivory, Rev. xviii. 12.*

Ἐλιακίμ, *o* (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.*

ἐλιγμα, *atos*, τό, a roll, Jn. xix. 39 (W. H. for Rec. μίγμα).*

Ἐλιέζερ, *o* (Heb.), Eliezer, Lu. iii. 29.*

Ἐλιοῦδ, *o* (Heb.), Eliud, Mat. i. 14, 15.*

Ἐλισάβετ, ἡ (Heb. Elisheba), Elisabeth, Lu. i. 5, etc.

Ἐλισσαῖος, *ov*, *o*, Elisha, Lu. iv. 27.*

ἐλίσσω, *ξω*, as ἐλίσσω, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).*

ἔλκος, *ous*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.*

ἐλκύω, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.*

ἐλκύω, *ow*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.* Syn.: σύρω always means to drag by force; ἐλκύω only sometimes involves force, often not.

ἔλκω (old form of foregoing), impf. ἐλκον, Ja. ii. 6; Ac. xxi. 30.*

Ἑλλάς, *ados*, ἡ, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.*

Ἑλλην, *hos*, *o*, a Greek, as distinguished (1) from βάρβαρος, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.

Ἑλληνικός, ἡ, *bn*, Grecian, Lu. xiii. 38 (W. H. omit); Rev. ix. 11.*

Ἑλληνίς, *idos*, ἡ, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.*

Ἑλληνιστής, *ou*, *o* (ἐλληνίζει, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.*

Ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.*

ἐλ-λογέω (ἐν; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.)*

Ἑλμοδάμ (W. H. -μα-), *o*, Elmodam, Lu. iii. 28.*

ἐλπίζω, *att. fut.* ἐλπῶ, 1st aor. ἤλπισα, to expect (*acc.* or *inf.*, or *δτι*); to hope for (*acc.*); to trust in (ἐπί, *dat.*; ἐν, once *dat.* only); to direct hope towards (*els*, ἐπὶ, *acc.*).

ἐλπίς, *idos*, ἡ, expectation, hope; especially of the Christian hope. Met., (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλπίδι).

Ἑλύμας, *a*, *o* (from Aram.), Elymas, Ac. xiii. 8.*

ἐλωί (prob. Aram. = Heb. הָלוּ), my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see הָלוּ. (N. T.)*

ἐμ-αυτοῦ, *hs*, *ou*, of myself, a reflexive pron., found only in the gen., *dat.*, and *acc.* cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.

ἐμ-βαίνω, 2d aor. ἐνέβην, *part.* ἐμβάς, to go upon, into (*els*), always of entering a ship except Jn. v. 4 (W. H. omit). ἐμ-βάλλω, to cast into, Lu. xii. 5.*

ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. βάπτω).*

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.*

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (*acc.*, *dat.*, or *els*), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.

ἐμ-βριμάσμαι, *ωμαί*, *dep.*, to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (*dat.*), Mat. ix. 30; Mar. i. 43.*

ἐμέω, *ω*, 1st aor. *inf.* ἐμέσαι, to vomit forth, Rev. iii. 16.*

ἐμ-μαίνομαι, to rage against (*dat.*), Ac. xxvi. 11.*

Ἑμμανουήλ, *o* (Heb. God with us), Immanuel, a name of Christ, Mat. i. 23. (S.)*

Ἑμμαούς, ἡ, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.*

ἐμ-μένω, to remain or persevere in (*dat.* or ἐν), Ac. xxviii. 30 (W. H.); Gal. iii. 10.

Ἑμμόρ, *o*, Emmor, or Hamor, Ac. vii. 16.*

ἐμός, ἡ, *bn*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.

ἐμπαιγμονή, *hs*, ἡ, mockery, 2 Pet. iii. 3 (W. H.). (N. T.)*

ἐμπαιγμός, *ou*, *o*, a mocking, scoffing, Heb. xi. 36. (S.)*

ἐμ-πιᾶζω, *ξω*, to mock (*abs.* or *dat.*), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.

ἐμπαίκτης, *ou*, *o*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.)*

ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (ἐν), 2 Cor. vi. 16. (S.)*

ἐμ-πίπλημι and -πλάω, ἐμπλήσω, ἐνέπλησα, *part. pres.* ἐμπιπλῶν, to fill up, to satisfy, as with food, etc. (*gen.*), Lu. i. 53; Ro. xv. 24.

ἐμ-πίπτω, to fall into or among (*els*), Lu. x. 36; fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.

ἐμ-πλέκω, 2d aor. *pass.* ἐνεπλέκην, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (*dat.* of thing).*

ἐμ-πλοκή, *hs*, ἡ, a plaiting, braiding, of hair, 1 Pet. iii. 3.*

ἐμ-πνέω (W. H. ἐνπ-), to breathe in, inhale (*gen.*), Ac. ix. 1.*

ἐμ-πορεύομαι, dep., to go about; hence, to trade, to traffic, abs., Ja. iv. 13; to use for gain (acc.), 2 Pet. ii. 3.*

ἐμ-πορία, as, ἡ, trade, merchandise, Mat. xxii. 5.*

ἐμ-πόριον, ου, τό, emporium, a place for trading, Jn. ii. 16.*

ἐμ-πορος, ου, ὁ, a traveler, merchant, trader, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.*

ἐμ-πρήθω, σω, to set on fire, to burn, Mat. xxii. 7.*

ἐμ-προσθεν, adv., before (ἐμπροσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Mat. x. 32; before, in rank, Jn. i. 15, 30.

ἐμ-πτύω, σω, to spit upon (dat. or eis), Mat. xxvii. 30; Mar. x. 34.

ἐμ-φανής, ἐς, manifest (dat.), Ac. x. 40; Ro. x. 20.*

ἐμφανίζω, ἴσω, to make manifest (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; to disclose, make known (ὄτι, or prepp. πρὸς, περί, etc.), Heb. xi. 14; Ac. xxv. 15.

ἐμ-φοβος, ου, terrified, afraid, Ac. x. 4, xxiv. 25.

ἐμ-φυσάω, ὦ, to breathe upon, acc., Jn. xx. 22.*

ἐμ-φυτός, ου, implanted, Ja. i. 21.*

ἐν, prep. gov. dat., in, generally as being or resting in; within, among. See Gr. § 295, Wi. § 48 a, Bu. 328 sq. ἐν in composition has the force of in, upon, into. It is changed before γ, κ, ξ, and χ, into ἐγ-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.

ἐν-αγκαλιζομαι, to take into the arms, Mar. ix. 36, x. 16.*

ἐν-άλιος, ου (ἁλς), marine, plur., marine animals, Ja. iii. 7.*

ἐν-αντι, adv., as prep. with gen., in the presence of, before, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)*

ἐν-αντίω, α, ου, over against, contrary, of the wind, as Ac. xxvii. 4; adverse, hostile, as Ac. xxvi. 9; ἐξ ἐναντίας, over against, Mar. xv. 39. Neut., ἐναντίον, adv. as prep. with

gen., in the presence of, as Lu. xx. 26; Ac. vii. 10.

ἐν-άρχομαι, to begin, Gal. iii. 3; Phil. i. 6.*

ἐνατος, see ἐννατος.

ἐν-δεής, ἐς, in want, destitute, Ac. iv. 34.*

ἐν-δειγμα, ατος, τό, proof, token, 2 Th. i. 5.*

ἐν-δελνυμι, N. T. mid., to show, to manifest, Ro. ix. 22; 2 Tim. iv. 14.

ἐνδείξις, εως, ἡ, a proof, manifestation, Ro. iii. 25, 26; 2 Cor. viii. 24; a sign, token, Phil. i. 28.*

ἐν-δεκα, οί, αί, τὰ, eleven; οἱ ἐνδεκα, the eleven, i.e., apostles, Mat. xxviii. 16; Ac. i. 26.

ἐν-δέκατος, η, ου, eleventh, Mat. xx. 6, 9; Rev. xxi. 20.*

ἐν-δέχομαι, dep., to allow; only impersonally, οὐκ ἐνδέχεται, it is not admissible or possible, Lu. xiii. 33.*

ἐν-δημέω, ὦ, to be at home, 2 Cor. v. 6, 8, 9.*

ἐν-διδύσκω, to put on, clothe, Mar. xv. 17 (W. H.); mid., to clothe one's self with (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύνω. (S.)*

ἐν-δικος, ου, righteous, just, Ro. iii. 8; Heb. ii. 2.*

ἐν-δόμησις, εως, ἡ, the material of a building, a structure, Rev. xxi. 18.*

ἐν-δοξάζω, σω, N. T. pass., to be glorified in, 2 Th. i. 10, 12. (S.)*

ἐν-δοξος, ου, highly esteemed, 1 Cor. iv. 10; splendid, glorious, Lu. xiii. 17; of external appearance, splendid, Lu. vii. 25; fig., free from sin, Ep. v. 27.*

ἐνδυμα, ατος, τό, a garment, raiment, Mat. iii. 4, xxviii. 3. (S.)

ἐν-δυναμώω, ὦ, to strengthen, Phil. iv. 13; 1 Tim. i. 12; pass., to acquire strength, be strengthened, Ac. ix. 22; Ro. iv. 20. (S.)

ἐν-δύνω (2 Tim. iii. 6) and ἐνδύω, to clothe or to invest with (two accs.); mid., to enter, insinuate one's self into (2 Tim. iii. 6), to put on, clothe one's self with (acc.); often fig., to invest with.

ἐν-δυσίς, εως, ἡ, a putting on of clothing, 1 Pet. iii. 3.*

ἐν-έδρα, as, ἡ, an ambush, Ac. xxiii. 16 (W. H.), xxv. 3.*

ἐν-εδρεύω, to lie in ambush for (acc.), Lu. xi. 54; Ac. xxiii. 21.*

ἐν-εἰλέω, ὦ, 1st aor. ἐνέλησα, to roll up, wrap in (acc. and dat.), Mar. xv. 46.*

ἐν-εἰμι, to be in, Lu. xi. 41, τὰ ἐνόντα, such things as are in (the platter, ver. 39), or the things within your power. For ἐνεσσι, impers., see ἐνι.*

ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., because of, by reason of, on account of; οὐ ἐνεκεν, because, Lu. iv. 18; τίλος ἐνεκεν, for what cause? Ac. xix. 32.

ἐν-έργεια, as, ἡ, working, efficiency, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.

ἐν-εργέω, ὦ, to be operative, to work, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xiii. 11; mid., to work, to display activity, 2 Cor. i. 6; 1 Th. ii. 13; part., ενεργουμένη, Ja. v. 16 (see R. V.).

ἐν-έργημα, ατος, τό, working, effect; plur., 1 Cor. xii. 6, 10.*

ἐν-εργής, ἐς, active, effectual, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.*

ἐν-εστώς, perf. participle of ἐνίστημι.

ἐν-ευ-λογέω, ὦ, to bless, to confer benefits on, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)*

ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Gal. v. 1; (2) to set one's self against (dat.), Mar. vi. 19; Lu. xi. 53.*

ἐνθά-δε, adv., here, Lu. xxiv. 41; Ac. xvii. 6; hither, Jn. iv. 15; Ac. xxv. 17.

ἐν-θυμέομαι, οἶμαι, dep. pass., to revolve in mind, to think upon, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).*

ἐν-θύμησις, εως, ἡ, thought, reflection, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.*

ἐνι, perhaps contracted from ἐνεσσι, impers., there is in, is present, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.*

ἐνιαυτός, οὔ, ὁ, a year, Ac. xi. 26; Ja. iv. 13.

ἐν-ίστημι, to place in; in pf., plpf., and 2d aor., to be at hand, to threaten, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. ἐνεστηκώς, sync. ἐνεστώς, impending, or present, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ ἐνεστώτα, present things, opp. to τὰ μέλλοντα, things to come, Ro. viii. 38; 1 Cor. iii. 22.*

ἐν-ισχύω, to invigorate, to strengthen, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).*

ἐννατος, η, ον (W. H. ἐνατος), ninth, Lu. xxiii. 44; Rev. xxi. 20.

ἐννέα, οί, αἱ, τὰ, nine, Lu. xvii. 17.*

ἐννενήκοντα-εννέα (W. H. as two words), ninety-nine, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.)*

ἐννεός, ὁ, ὅν (W. H. ἐνέος), dumb, speechless, as with amazement, Ac. ix. 7.*

ἐν-νεύω, to signify by a nod or sign (dat.), Lu. i. 62.*

ἐν-νοια, ας, ἡ (νόος), way of thinking, purpose, Heb. iv. 12; 1 Pet. iv. 1.*

ἐν-νομος, ον, bound by the law, 1 Cor. ix. 21; lawful, regular, Ac. xix. 39.*

ἐν-νυχος, ον (νύξ), in the night, neut. as adv., Mar. i. 35 (W. H. ἐννυχτα).*

ἐν-οικέω, ὡ, ἡσώ, to dwell in (ἐν), Ro. viii. 11; Col. iii. 16.

ἐνότης, τῆτος, ἡ (εἰς), unity, unanimity, Ep. iv. 3, 13.*

ἐν-οχλέω, ὡ, to disturb, to occasion tumult, Heb. xii. 15; Lu. vi. 18 (W. H.).*

ἐν-οχος, ον, guilty of (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; liable to (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

ἐν-ταλμα, ατος, τό, a precept, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.)*

ἐν-ταφιάζω, to prepare for burial, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.*

ἐνταφιασμός, οἱ, ὁ, preparation

of a body for burial, Mar. xiv. 8, Jn. xii. 7. (N. T.)*

ἐν-τέλλω, in N. T. only mid. and pass.; fut. mid. ἐντελοῦμαι; perf., ἐντέταλμαι, to command, to enjoin (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

ἐντεθεέν, adv., hence; from this place or cause; repeated Jn. xix. 18, on this side and that.

ἐν-τευξίς, εως, ἡ, prayer, intercession, 1 Tim. ii. 1, iv. 5.* Syn.: see αἰτημα.

ἐν-τιμος, ον, held in honor; precious, highly esteemed, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.*

ἐντολή, ἡς, ἡ, a command or prohibition: of God's commands, 1 Cor. vii. 19; Christ's precepts or teachings, 1 Cor. xiv. 37; 1 Tim. vi. 14; traditions of the Rabbis, Tit. i. 14; αἱ ἐντολαί, the commandments, i.e., the ten.

ἐν-τόπιος, ον, ὁ (prop. adj.), a resident, Ac. xxi. 12.*

ἐντός, adv. as prep., with gen., within, Lu. xvii. 21; τὸ ἐντός, the inside, Mat. xxiii. 26.*

ἐν-τρέπω, ψω, 2d fut. pass., ἐντραπήσομαι; 2d aor. pass., ἐνετραπήην; to put to shame, as 1 Cor. iv. 14; Tit. ii. 8; mid., to reverence, as Mat. xxi. 37.

ἐν-τρέφω, to nourish in (dat.); pass., fig., to be educated in, 1 Tim. iv. 6.*

ἐν-τρομος, ον, trembling through fear, Ac. vii. 32, xvi. 29; Heb. xii. 21.*

ἐν-τροπή, ἡς, ἡ, shame, 1 Cor. vi. 5, xv. 34.* Syn.: see αἰδώς.

ἐν-τρυφάω, ὡ, to live luxuriously, to revel (with ἐν), 2 Pet. ii. 13.*

ἐν-τυγχάνω, to meet with, to address, Ac. xxv. 24; with ὑπέρ (gen.), to intercede for, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), to plead against, Ro. xi. 2.*

ἐν-τυλίσσω, ξω, to wrap in, to wrap up, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.*

ἐν-τυπώω, ὡ, to engrave, 2 Cor. iii. 7.*

ἐν-υβρίζω, σω, to treat contemptuously, Heb. x. 29.*

ἐν-υπνιάζομαι, dep. pass., to

dream (cognate acc.), Ac. ii. 17; to conceive impure thoughts, Ju. 8.*

ἐν-ὕπνιον, ον, τό, a dream, Ac. ii. 17.*

ἐνώπιον (neut. of ἐνώπιος, from ἐν ὧπλ, in view), as prep., with gen., before, in sight or presence of, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, in the sight of God, Ro. xiv. 22; used in adoration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), favor with God.

Ἐνός, ὁ, Ἐνος, Lu. iii. 38.*

ἐν-οτιζομαι, dep. mid. (ἐν ὧτλοισ, in the ears), to listen to, Ac. ii. 14. (S.)*

Ἐνώχ, ὁ, Enoch, Lu. iii. 37; Ju. 14.*

ἐξ, prep., see ἐκ.

ἐξ, οί, αἱ, τὰ, card. num., six.

ἐξ-αγγέλλω, to declare abroad, celebrate, 1 Pet. ii. 9.*

ἐξ-αγοράζω, to redeem, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, to buy up, redeem the opportunity from being lost, Ep. v. 16; Col. iv. 5.*

ἐξ-άγω, 2d aor. ἐξήγαγον, to lead out (with ἐξω, ἐκ, eis).

ἐξ-αίρειν, ὦ (see Gr. § 103, 1 Wi. § 15, Bu. 53), to take out, pluck out, Mat. v. 29, xviii. 9; mid., to rescue, deliver, Ac. vii. 10, 34, xii. 11, xxiii. 27, xxvi. 17; Gal. i. 4.*

ἐξ-αίρω (see Gr. § 92), to lift up; to remove, 1 Cor. v. 2 (W. H. αἰρω), 13.*

ἐξ-αίτέω, ὦ, N. T., mid., to demand of; to ask for, Lu. xxii. 31.*

ἐξ-αίφνης (W. H. ἐξέφ-, except in Ac. xxii. 6), adv., suddenly, unexpectedly, Mar. xiii. 36.

ἐξ-ακολουθεῖν, ὡ, to follow after, to imitate, 2 Pet. i. 16, ii. 2, 15.*

ἐξακόσιοι, αἱ, α, six hundred, Rev. xiii. 18, xiv. 20.*

ἐξ-αλείφω, to wipe out, obliterate, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; to wipe away (ἀπὸ οἱ ἐκ), Rev. vii. 17, xxi. 4.*

ἐξ-άλλομαι, to leap up, Ac. iii. 8.*

ἐξ-ανά-στασις, εως, ἡ, a resurrection, Phil. iii. 11 (followed by ἐκ, W. H.).*

ἐξ-ανα-τέλλω, to spring up, as plants or corn, Mat. xiii. 5 Mar. iv. 5.*

ἐξ-αν-ίστημι, (1) trans., to raise

- υρ offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., to rise up, Ac. xv. 5.*
- ἐξ-απατάω, ὦ, to deceive thoroughly, Ro. vii. 11; 2 Th. ii. 3.
- ἐξ-άπινα, adv. (= ἐξάλφνης), suddenly, Mar. ix. 8. (S.)*
- ἐξ-απορόμαι, οὔμαι, dep., to be utterly without resource, to be in despair, 2 Cor. i. 8, iv. 8.*
- ἐξ-απο-στέλλω, to send forth, send away, Ac. vii. 12, xi. 12, xvii. 14.
- ἐξ-αρτίζω, (1) to completely furnish (πρός, acc.), 2 Tim. iii. 17; (2) to complete, Ac. xxi. 5.*
- ἐξ-αστράπτω, to shine, as lighting; of raiment, Lu. ix. 29. (S.)*
- ἐξ-αυτῆς, adv. (sc. ὥρας), from that very time, instantly, as Mar. vi. 25; Ac. x. 33.
- ἐξ-εγείρω, to raise up, Ro. ix. 17; 1 Cor. vi. 14.*
- ἐξ-εμὶ (εἶμι, see Gr. § 111, Bu. 50), to go out, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.*
- ἐξ-εμὶ (εἶμι), see ἐξεστὶ.
- ἐξ-ελέγχω, to convict, to rebuke sternly, to punish, Ju. 15 (W. H. ἐλέγχω).*
- ἐξ-έλκω, to draw out from the right way, Ja. i. 14.*
- ἐξ-έραμα, ατος, τό, vomit, 2 Pet. ii. 22.*
- ἐξερευνάω (W. H. -pau-), ὦ, to search diligently, 1 Pet. i. 10.*
- ἐξ-έρχομαι (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), to go or to come out of (with gen. or ἐκ, ἀπό, ἐξω, παρά); to go away, to depart, to issue or to spring from; to go forth; of a rumor, to be divulged or spread abroad; to emanate, as thoughts from the heart, healing power from the Savior; to go out, i.e., vanish, as expiring hope, Ac. xvi. 19.
- ἐξ-εστί, part. neut. ἐξόν (impers. from ἐξεμὶ), it is lawful, as Mat. xiv. 4; it is becoming, as Ac. xvi. 21; it is possible, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).
- ἐξ-ετάλλω, to search out, to examine strictly, Mat. ii. 8, x. 11; Jn. xxi. 12.*
- ἐξ-ηγέομαι, οὔμαι, dep. mid., to narrate fully, as Lu. xxiv. 35; to declare, as a teacher, as Jn. i. 18.
- ἐξήκοντα, οἱ, αἱ, τὰ, sixty.
- ἐξῆς, adv. (ἐξω), next in order, only in the phrase τῇ ἐξῆς (sc. ἡμέρᾳ), on the next day (ἡμέρᾳ is expressed, Lu. ix. 37).
- ἐξ-ηέω, ὦ, N. T. only in pass., to be sounded forth, promulgated widely, 1 Th. i. 8.*
- ἐξ-ῆς, εως, ἡ (ἐξω), habit, use, Heb. v. 14.*
- ἐξ-ίστημι, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), to displace; (1) trans., to astonish, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., to be astonished, Mat. xii. 23; to be insane, 2 Cor. v. 13.
- ἐξ-ισχύω, to be perfectly able, Ep. iii. 18.*
- ἐξ-όδος, ου, ἡ, an exit, departure, Heb. xi. 22; departure, as from life, Lu. ix. 31; 2 Pet. i. 15.*
- ἐξ-ολοθρεύω, to destroy utterly, Ac. iii. 23. (S.)*
- ἐξ-ομολογέω, ὦ, to confess fully, to make acknowledgment of, as of sins, etc.; in mid., to acknowledge benefits conferred, to praise (with dat.). Once, to promise, Lu. xxii. 6. (S.)
- ἐξ-ορκίζω, to adjure, put to oath, Mat. xxvi. 63.*
- ἐξ-ορκιστής, ου, ὁ, an exorcist, one who expels demons by conjuration, Ac. xix. 13.*
- ἐξ-ορύσσω, ξω, to dig out, Gal. iv. 15; to dig through, Mar. ii. 4.*
- ἐξ-ουθενέω=ἐξουθενέω, ὦ (οὐδελς), Mar. ix. 12 (W. H.)*
- ἐξ-ουδενίζω, ὦ = preceding, Mar. ix. 12 (Rec.)*
- ἐξουθενέω, ὦ, to make of no account, to despise utterly, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, condemned, despised, 1 Cor. i. 28, vi. 4. (S.)
- ἐξ-ουσία, as, ἡ (ἐξεστὶ), (1) power, ability, as Jn. xix. 11; (2) liberty, license, privilege, right, as Ro. ix. 21; (3) commission, authority, as Mat. xxi. 23; (4) αἱ ἐξουσίαι, the powers, i.e., rulers, magistrates, Lu. xii. 11; angels good and bad, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, a sign of the authority of a husband over his wife, i.e., the veil.
- ἐξ-ουσιάζω, to exercise authority over (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., to be under the power of (ὑπό), 1 Cor. vi. 12.*
- ἐξ-οχή, ἡς, ἡ, eminence, distinction; only in the phrase κατ' ἐξοχήν, by way of distinction, Ac. xxv. 23 (Gr. § 300β, 5).*
- ἐξ-υπνίζω, σω, to wake from sleep, Jn. xi. 11. (S.)*
- ἐξ-υπνός, ον, roused out of sleep, Ac. xvi. 27.*
- ἐξω, adv., abs., or as prep. with gen., without, outside; οἱ ἐξω, those without, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.
- ἐξωθεν, adv. of place, from without; τὸ ἐξωθεν, the outside, as Lu. xi. 39; οἱ ἐξωθεν, those from without, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.
- ἐξ-ωθέω, ὦ, to drive out, expel, Ac. vii. 45; to propel, as a vessel, Ac. xxvii. 39 (not W. H. text).*
- ἐξώτερος, α, ον (comp. of ἐξω), outer, in the phrase "outer darkness," Mat. viii. 12, xxii. 13, xxv. 30. (S.)*
- ζῳικα, see εἰκα.
- ἐορτάζω, to keep or celebrate a feast, 1 Cor. v. 8.*
- ἐορτή, ἡς, ἡ, a feast, a festival, used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.
- ἐπ-αγγελία, as, ἡ, (1) a promise, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; the promises, specially, e.g., to Abraham, or those of the Gospel, as 2 Tim. i. 1; (2) met., the thing promised, as Ac. ii. 33; Heb. xi. 13, 33, 39.
- ἐπ-αγγέλλω, mid. in N. T., except pass., Gal. iii. 19, (1) to promise, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) to make profession or avowal of (acc.), 1 Tim. ii. 10, vi. 21.

ἐπ-ἄγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.*

ἐπ-άγω, *to bring upon*, Ac. v. 28; 2 Pet. ii. 1, 5.*

ἐπ-αγωνίζομαι, *to contend earnestly for* (dat.), Ju. 3.*

ἐπ-αθροίζω, pass., *to gather together*, Lu. xi. 29.*

Ἐπ-ἄνκετος, ου, ὁ, *Epanetus*, Ro. xvi. 5.*

ἐπ-ανέω, ὦ, ἔσω, 1st aor. ἐπῆνεσα, *to commend, to praise*, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.*

ἐπ-αινος, ου, ὁ, *commendation, praise*, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.

ἐπ-αίρω (see Gr. § 92), *to raise up*, as hoisting a sail, Ac. xxvii. 40; *to lift up*, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., *to be lifted up* 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.

ἐπ-αισχύνομαι, *to be ashamed*, abs., 2 Tim. i. 12; *to be ashamed of* (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.

ἐπ-αίτέω, ὦ, *to beg, to ask alms*, Lu. xvi. 3, xviii. 35 (W. H.).*

ἐπ-ακολουθεῖω, ὦ, *to follow after* (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).*

ἐπ-ακούω, *to hearken to favorably* (gen. pers.), 2 Cor. vi. 2.*

ἐπ-ακροάομαι, ὦμαι, *to hear, listen to* (gen. pers.), Ac. xvi. 25.*

ἐπ-άν, conj. (ἐπεὶ ἄν), *after, when* (subj.), Mat. ii. 8; Lu. xi. 22, 34.*

ἐπ-ἀναγκες, adv., *necessarily* (with art.), Ac. xv. 28.*

ἐπ-αν-άγω, trans., *to put a vessel out to sea*, Lu. v. 3, 4; intrans., *to return*, Mat. xxi. 18.*

ἐν-ανα-μνήσκω, *to remind one again* (acc.), Ro. xv. 15.*

ἐπ-ανα-παύομαι, *to rest upon* (ἐπὶ, acc.), Lu. x. 6; *to rely, to trust in* (dat.), Ro. ii. 17 (S.).*

ἐπ-αν-έρχομαι, *to come back again*, Lu. x. 35, xix. 15.*

ἐπ-αν-ίστημι, N. T. mid., *to rise up against* (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.*

ἐπ-αν-όρθωσις, εως, ἡ, *correc-*

tion, reformation, 2 Tim. iii. 16.*

ἐπ-άνω, adv., also used as prep. gen., *above, upon; more than*, in price or number; *superior to*, in authority.

ἐπ-άρατος, ου, *accursed*, Jn. vii. 49 (W. H.).*

ἐπ-αρκέω, ὦ, ἔσω, *to aid, to relieve* (dat.), 1 Tim. v. 10, 16.*

ἐπ-αρχία, ας, ἡ, *a province, a region subject to a prefect*, Ac. xxiii. 34, xxv. 1.*

ἐπ-αυλις, εως, ἡ, *a dwelling*, Ac. i. 20.*

ἐπ-αύριον, adv., *on the morrow*, τῇ ἐπαύριον (ἡμέρᾳ), *on the next day*, Mar. xi. 12. (S.)

ἐπ-αυτο-φάρω = ἐπ' αὐτο-φάρω.

Ἐπαφράς, ᾶ, ὁ, *Ephras* of Colossæ, Col. i. 7, iv. 12; Philem. 23.*

ἐπ-αφρίζω, *to foam up or out* (acc.), Ju. 13.*

Ἐπαφρόδιτος, ου, ὁ, *Ephroditus*, a Macedonian, Phil. ii. 25, iv. 18.*

ἐπ-εγείρω, *to raise up, to excite against* (ἐπὶ, acc., or κατά, gen.), Ac. xiii. 50, xiv. 2.*

ἐπεὶ, conj., (1) of time, *after*, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, *since, because, seeing that*, Lu. i. 34; Jn. xiii. 29.

ἐπει-δή, conj., *since, inasmuch as*, Lu. xi. 6; Phil. ii. 26; of time, *after that*, only Lu. vii. 1 (W. H.).

ἐπει-δή-περ, conj., *since verily, forasmuch as*, Lu. i. 1.*

ἐπ-εἶδον, see ἐφοράω.

ἐπ-εἰμι (εἰμι, Gr. § III, Bu. 50), *to come after, to follow*; only in part., ἐπὶ ὄν, οὐσα, ὄν, *following*, Ac. vii. 26, xxiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), *on the following day*, Ac. xvi. 11, xx. 15, xxi. 18.*

ἐπεὶ-περ, conj., *since indeed*, Ro. iii. 30 (W. H. ἐπερ).*

ἐπ-εἰς-αγωγὴ, ἧς, ἡ, *a bringing in besides*, Heb. vii. 19.*

ἐπ-εἰτα, adv., *thereupon, thereafter*; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. xv. 46; 1 Th. iv. 1.

ἐπ-ἐκεῖνα (sc. μέρη), adv. with gen., *beyond*, Ac. vii. 43.*

ἐπ-εκ-τείνω, in mid., *to stretch forward to* (dat.), Phil. iii. 14.*

ἐπειδύτης, ου, ὁ, *an upper garment*, Jn. xxi. 7.*

ἐπ-εν-δύω, in mid., *to put on over*, as an upper garment, 2 Cor. v. 2, 4.*

ἐπ-έρχομαι, *to come on, approach, overtake, impend*, Ep. ii. 7; Ac. viii. 24; *to attack*, Lu. xi. 22; τὰ ἐπέρχόμενα, *the things that are coming on* (dat.), Lu. xxi. 26.

ἐπ-ερωτάω, ὦ, (1) *to interrogate, to question* (two accs., or acc. and περὶ, gen., or with εἰ, τίς, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; *to inquire after God*, Ro. x. 20; (2) *to demand of* (acc. and inf.), Mat. xvi. 1.

ἐπ-ερώτημα, ατος, τό, probably *inquiry, or earnest desire*, 1 Pet. iii. 21; see R. V.*

ἐπ-έχω, (1) *to apply* (the mind) to (dat.), *give attention to*, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) *to hold out, to exhibit*, Phil. ii. 16; (3) *to delay, tarry*, Ac. xix. 22.*

ἐπηρεάζω, *to insult, to treat abusively*, Mat. v. 44 (not W. H.); Lu. vi. 28; *to accuse falsely* (acc. of charge), 1 Pet. iii. 16.*

ἐπὶ, a preposition governing gen., dat., or acc.; general signification, *upon*. For its various applications, see Gr. § 305, Wi. §§ 47g, 48c, 49f, 52, 4, 7), Bu. 336 sq. ἐπὶ, in composition, signifies *motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal*; and it is often intensive.

ἐπὶ-βαλῶ, *to go upon a ship, to mount a horse or ass, to come to or into a country* (ἐπὶ, acc., eis, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμ8-), xxv. 1, xxvii. 2.*

ἐπι-βάλλω, (1) trans., *to cast upon*, as Mar. xi. 7; *to put on*, as a patch on a garment, Lu. v. 36; *to lay upon*, Lu. xx. 19; Jn. vii. 30; (2) intrans., *to rush upon*, Mar. iv. 37; *to fix the mind steadfastly on* (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλον, *falling to his share*, Lu. xv. 12.

ἐπι-βαρύνω, ὦ, *to burden*; fig., 2

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.*

ἐπι-βιβάζω, to cause to mount, to place upon, Lu. x. 34, xix. 35; Ac. xxiii. 24.*

ἐπι-βλέπω, to look upon with favor (with ἐπ.), Lu. i. 48, ix. 38; Ja. ii. 3.*

ἐπι-βλήμα, ατος, τό, a patch on a garment, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.*

ἐπι-βοάω, ὦ, to cry out, Ac. xxv. 24 (W. H. βοάω).*

ἐπι-βουλή, ἥς, ἡ, a design against, a plot, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.*

ἐπι-γαμβρεύω, to marry a deceased brother's wife (acc.), Mat. xxii. 24. (S.)*

ἐπι-γεῖος, ον, earthly, belonging to the earth, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπίγεια, earthly things, Phil. iii. 19.

ἐπι-γίνομαι, to arise, spring up, as a wind, Ac. xxviii. 13.*

ἐπι-γινώσκω, (1) to know clearly, understand, discern; (2) to acknowledge; (3) to recognize; (4) to learn (ὅτι), become acquainted with (acc.).

ἐπι-γινωσις, εως, ἡ, accurate knowledge, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γινώσις.

ἐπι-γραφῆ, ἥς, ἡ, an inscription, a title, as Lu. xx. 24, xxiii. 38.

ἐπι-γράφω, ψω, to inscribe, write upon, as Mar. xv. 26; Rev. xxi. 12.

ἐπι-δείκνυμι (see Gr. § 114, Bu. 45), (1) to show, exhibit, Mat. xxiv. 1; Lu. xvii. 14; (2) to demonstrate, prove by argument, Ac. xviii. 28; Heb. vi. 17.

ἐπι-δέχομαι, to receive hospitably, 3 Jn. 10; to accept, admit, 3 Jn. 9.*

ἐπι-δημῶ, ὦ, to sojourn, as foreigners in a country, Ac. ii. 10, xvii. 21.*

ἐπι-διατάσσομαι, to ordain besides, Gal. iii. 15. (N. T.)*

ἐπι-δίδωμι, to deliver, to give up (acc. and dat.), as Mat. vii. 9; Ac. xv. 30; to give way to the wind, Ac. xxvii. 15.

ἐπι-δι-ορθόω, to set in order besides, Tit. i. 5.*

ἐπι-δύω, to set, as the sun, Ep. i. 26.*

ἐπιείκεια, as, ἡ, clemency, gen-

tleness, Ac. xxiv. 4; 2 Cor. x. 1.*

ἐπι-εικής, ἐς, gentle, mild, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.*

ἐπι-ζητέω, ὦ, to seek for, search for, Ac. xii. 19; to desire, Mat. vi. 32; Ac. xiii. 7; to demand, Mat. xii. 39, xvi. 4.

ἐπι-θανάτιος, ον, condemned to death, 1 Cor. iv. 9.*

ἐπι-θεσις, εως, ἡ, a laying on of hands, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.*

ἐπι-θυμέω, ὦ, to long for, to covet, to lust after, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wl. § 54, 3, Bu. 184.)

ἐπι-θυμητής, οὗ, ὁ, an eager desirer of, 1 Cor. x. 6.*

ἐπι-θυμία, as, ἡ, desire, eagerness for, 1 Th. ii. 17; generally in a bad sense, inordinate desire, lust, cupidity, Ja. i. 14, 15; 2 Pet. ii. 10.

ἐπι-καθίζω, to sit upon, Mat. xxi. 7.*

ἐπι-καλέω, ὦ, ἔσω, to call upon, to call by name, to invoke in prayer, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid., to appeal to (acc.), Ac. xxv. 11; pass., to be called or sur-named, Lu. xxii. 3; Ac. xv. 17.

ἐπι-κάλυμμα, ατος, τό, a covering, a cloak, a pretext, 1 Pet. ii. 16.*

ἐπι-καλύπτω, to cover over, of sins, i.e., to pardon, Ro. iv. 7 (from S.).*

ἐπι-κατ-ἄρατος, ον, accursed, doomed to punishment or destruction, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.).*

ἐπι-κειμαι, to lie upon (dat.), Jn. xi. 38, xxi. 9; so to press upon, as the multitude upon Christ, Lu. v. 1; as a tempest on a ship, Ac. xxvii. 20; fig., to be laid on, as necessity, 1 Cor. ix. 16; to be laid or imposed upon, as by a law, Heb. ix. 10; to be urgent with entreaties, Lu. xxiii. 23.*

Ἐπικουρείος, ον, ὁ, an Epicurean, a follower of Epicurus, Ac. xvii. 18.*

ἐπι-κουρία, as, ἡ (κοῦρος, help), help, aid, Ac. xxvi. 22.*

ἐπι-κρίνω, to decree, to give sentence (acc. and inf.), Lu. xxiii. 24.*

ἐπι-λαμβάνω, N. T. mid., to take hold of (gen.), in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; to seize, as a prisoner, Ac. xxi. 30, 33; met., to lay hold of, so as to possess, 1 Tim. vi. 12, 19.

ἐπι-λανθάνομαι, dep., to forget, neglect (inf., gen. or acc.), Mat. xvi. 5; Heb. vi. 10; part. perf. pass., ἐπιλησμέ-νος, forgotten, Lu. xii. 6.

ἐπι-λέγω, in pass., to be named, Jn. v. 2; mid., to choose, Ac. xv. 40.*

ἐπι-λείπω, λείψω, not to suffice, to fail, Heb. xi. 32.*

ἐπι-λείχω, to lick over, Lu. xvi. 21 (W. H.). (N. T.)*

ἐπι-λησιμονή, ἥς, ἡ, forgetfulness, Ja. i. 25; see Gr. § 257. (Ap.)*

ἐπι-λοιπος, ον, remaining over, 1 Pet. iv. 2.*

ἐπι-λυσις, εως, ἡ, an unloosing, interpretation, 2 Pet. i. 20. (See ἴδιος).*

ἐπι-λύω, to explain, interpret, Mar. iv. 34; to decide, as a debated question, Ac. xix. 39.*

ἐπι-μαρτυρέω, ὦ, to testify earnestly, 1 Pet. v. 12.*

ἐπι-μέλεια, as, ἡ, care, attention, Ac. xxvii. 3.*

ἐπι-μέλομαι and ἐομαι, οὔμαι, fut. ἥσομαι, to take care of (gen.), Lu. x. 34, 35; 1 Tim. iii. 5.*

ἐπι-μελῶς, adv., carefully, diligently, Lu. xv. 8.*

ἐπι-μένω, μενῶ, (1) to remain, continue, 1 Cor. xvi. 8; Gal. i. 18; (2) met., to be constant, to persevere (dat.), Ro. vi. 1; 1 Tim. iv. 16.

ἐπι-νέω, to nod to, to assent, Ac. xviii. 20.*

ἐπι-νοία, as, ἡ, thought, purpose, Ac. viii. 22.*

ἐπι-ορκέω, ὦ, ἥσω, to swear falsely, Mat. v. 33.*

ἐπι-ορκος, ον, perjured, 1 Tim. i. 10.*

ἐπιούσιος, ον, probably from ἐπιούσα (ἐπειμ), for the morrow, i.e., necessary or sufficient, Mat. vi. 11; Lu. xi. 3. (N. T.)*

ἐπι-πίπτω, *to fall upon* (ἐπί, acc.), *rush upon*, Mar. iii. 10 (dat.); *fig., to come upon* (dat., or ἐπί, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, *to rebuke, to chide*, 1 Tim. v. 1.*

ἐπι-ποθέω, ὦ, *to desire earnestly, to long for or after* (inf. or acc.), as 2 Cor. v. 2; *to lust*, abs., Ja. iv. 5.

ἐπι-πόθῃς, εως, ἡ, *longing*, 2 Cor. vii. 7, 11. (N. T.)*

ἐπι-πόθῃς, ὦ, *longed for*, Phil. iv. 1. (N. T.)*

ἐπι-ποθία, as, ἡ, like ἐπιπόθῃς, *longing*, Ro. xv. 23. (N. T.)*

ἐπι-πορεύομαι, dep., mid., *to journey to* (πρός), Lu. viii. 4.*

ἐπι-πράπτω, *to sew to, or upon*, Mar. ii. 21 (ἐπί, dat.). (N. T.)*

ἐπι-πρίπτω, *to cast, or throw upon*, Lu. xix. 35; *of care cast upon God*, 1 Pet. v. 7 (ἐπί, acc.)*

ἐπι-σημος, ον, *remarkable, distinguished*, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.*

ἐπι-σιτισμός, οὗ, ὁ, *food, provisions*, Lu. ix. 12.*

ἐπι-σκέπτομαι, σκέβομαι, dep., *to look upon, to visit*, as Ac. vii. 23; Mat. xxv. 36, 43; *of God*, Ac. xv. 14; *to look out, to select*, Ac. vi. 3.

ἐπι-σκευάζομαι, see ἀποσκ.

ἐπι-σκηνόω, ὦ, *to fix a tent upon, to dwell, or remain on* (ἐπί, acc.), 2 Cor. xii. 9.*

ἐπι-σκιάζω, δώω, *to overshadow* (acc. or dat.), Mat. xviii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.*

ἐπι-σκοπεῖν, ὦ, *to act as ἐπίσκοπος, to oversee, to care for*, 1 Pet. v. 2 (W. H. omit); μή, lest, Heb. xii. 15.*

ἐπι-σκοπή, ἡς, ἡ, (1) *visitation for kind and gracious purposes*, Lu. xix. 44; 1 Pet. ii. 12; (2) *office, charge*, Ac. i. 20 (from S.); (3) *the office of a bishop*, 1 Tim. iii. 1. (S.)*

ἐπι-σκοπος, ον, ὁ, (1) *one who inspects, or superintends*, of Christ, 1 Pet. ii. 25; (2) *an overseer of a church, bishop*, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.*

ἐπι-σπᾶω, ὦ, *to become uncircumcised*, 1 Cor. vii. 18.*

ἐπι-σπείρω, *to sow in addition*, Mat. xiii. 25 (W. H.)*

ἐπι-ιστάμαι, dep., *to know well, to understand* (acc.), *to know*, with ὅτι, ὡς, etc.

ἐπι-στασις, εως, ἡ (W. H.), *ap-proach, onset*, Ac. xxiv. 12; 2 Cor. xi. 28.*

ἐπι-στάτης, ον, ὁ, *superintendent, master*; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.*

ἐπι-στέλλω, *to send by letter to, to write*, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.*

ἐπι-στήμων, ον, *skillful, experienced*, Ja. iii. 13.*

ἐπι-στηρίζω, *to establish besides, confirm*, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)*

ἐπι-στολή, ἡς, ἡ, *an epistle, a letter*, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, *to stop the mouth of*, Tit. i. 11.*

ἐπι-στρέφω, ψω, (1) *trans., to cause to turn* (acc. and ἐπί), as to God, or to the worship of God, Ac. ix. 35; (2) *intrans., to return, to turn back*, either to good or evil, Ac. xxvi. 18; 2 Pet. ii. 21; *to return upon, as a refused salutation*, Mat. x. 13 (ἐπί, els, πρὸς).

ἐπι-στροφή, ἡς, ἡ, *a turning, conversion*, Ac. xv. 3.*

ἐπι-συν-άγω, δέξω, *to gather together*, into one place, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, *a gathering together*, in one place, 2 Th. ii. 1; Heb. x. 25. (Ap.)*

ἐπι-συν-τρέχω, *to run together besides*, Mar. ix. 25. (N. T.)*

ἐπι-σύν-στασις, εως, ἡ (W. H. ἐπιστάσις), (1) *a seditious con-course*, Ac. xxiv. 12; (2) *a troublesome throng*, 2 Cor. xi. 28. (S.)*

ἐπι-σφαλής, ἐς, *likely to fall, dangerous*, Ac. xxvii. 9.*

ἐπι-ισχύω, *to be more urgent*, Lu. xiii. 5.*

ἐπι-σπυρεύω, εὔσω, *to heap up, to obtain a multitude of*, 2 Tim. iv. 3.*

ἐπι-ταγή, ἡς, ἡ, *a command, an*

injunction, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ἐσω, *to command* (abs.), Lu. xiv. 22; *enjoin upon* (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, ἐσω, *to bring to an end, to perform, as a service*, Heb. ix. 6; *mid., to come to an end, to leave off*, Gal. iii. 3; *pass., of sufferings, to be imposed upon*, 1 Pet. v. 9.

ἐπιτήδειος, α, ον, *fit, needful*, Ja. ii. 16.*

ἐπι-τίθωμι, θήσω, *to put, place, or lay upon* (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, etc.; *of gifts, to load with*, Ac. xxviii. 10; *mid., to rush upon in hostility, to oppose*, Ac. xviii. 10.

ἐπι-τιμάω, ὦ, *to rebuke* (dat.), Lu. xvii. 3; *to admonish* (lva), Mat. xii. 16.

ἐπι-τιμᾶς, as, ἡ, *punishment*, 2 Cor. ii. 6.*

ἐπι-τρέπω, *to allow, permit*, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, *commission, full power*, Ac. xxvi. 12.*

ἐπι-τροπος, ον, ὁ, *one who is intrusted with*; (1) *a steward*, Mat. xx. 8; Lu. viii. 3; (2) *a tutor*, Gal. iv. 2.*

ἐπι-τυγχάνω, *to attain, acquire*, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.*

ἐπι-φάνω, 1st aor. inf. ἐπιφάναι, 2d aor. pass. ἐπεφάνην, (1) *to appear*, as stars, Ac. xxvii. 20; (2) *to shine upon* (dat.), Lu. i. 79; (3) *met., to be clearly known*, Tit. ii. 11, iii. 4.*

ἐπιφάνεια, as, ἡ, *appearance, the advent of Christ, past and future*, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; *manifestation*, 2 Th. ii. 8.* Syn.: see ἀποκάλυψις.

ἐπιφανής, ἐς, *glorious, illustrious*, Ac. ii. 20.*

ἐπι-φαύω, ον-φαύσκω, fut. σω, *to shine upon, give light to* (dat.), Ep. v. 14. (S.)*

ἐπι-φέρω (see Gr. § 103, 6), *to bring to* (ἐπί, acc.), Ac. xix. 12 (not W. H.); *to superadd*, Phil. i. 16; *to bring upon, inflict*, as punishment, Ro. iii. 5; *to bring against*, as an ac-

cusation, Ac. xxv. 18 (not W. H.); Ju. 9.*
ἐπι-φωνέω, *ω*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).*
ἐπι-φύσσω, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.*
ἐπι-χειρῶ, *ω*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.*
ἐπι-χέω, to pour upon, Lu. x. 34.*
ἐπι-χορηγέω, *ω*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.*
ἐπι-χορηγία, as, *ή*, a supply, Phil. i. 19; Ep. iv. 16. (N. T).*
ἐπι-χρίω, to spread on, anoint (*ἐπ*l, acc.), Jn. ix. 6 (not W. H.), 11.*
ἐπι-οικοδομέω, *ω*, to build upon (*ἐπ*l, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.*
ἐπι-οκέλλω, to force forward, to run (a ship) aground, Ac. xxvii. 41 (*ἐπέκελλω*, W. H.).*
ἐπι-ονομάζω, to name, or call by a name of honor, pass. only, Ro. ii. 17.*
ἐπι-οπτέω, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.*
ἐπι-όπτης, *ου*, *δ*, an eye-witness, 2 Pet. i. 16.*
ἔπος, *ους*, *τό*, a word; *ὡς ἔπος εἰπεῖν*, so to speak, Heb. vii. 9.*
ἐπι-ουράνιος, *ου*, heavenly, celestial, of God, Mat. xviii. 35 (W. H. *οὐράνιος*); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; so of kingdom, country, etc.; neut. plur., *τὰ ἐπουράνια*, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.
ἐπτά, *ολ*, *αι*, *τά*, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol. in Revelation; *οἱ ἐπτά*, the seven deacons, Ac. xxi. 8.
ἐπτάκις, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.*
ἐπτακισ-χίλιοι, *αι*, *α*, card. num., seven thousand, Ro. xi. 4.*

ἔπω, see *εἶπον*.
Ἐραστος, *ου*, *δ*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.*
ἐργάζομαι, *σομαι*, dep., perf. in pass. sense, *ἐργασμαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.
ἐργασία, as, *ή*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.*
ἐργάτης, *ου*, *δ*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.
ἔργον, *ου*, *τό*, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.
ἐρεθίζω, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.*
ἐρεῖδω, *σω*, to stick fast, Ac. xxvii. 41.*
ἐρεύγομαι, *ξομαι*, to utter, Mat. xiii. 35.*
ἐρευνῶ, *ω*, *ήσω* (W. H. *ἐραν-νῶ*), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.
ἐρέω, obsolete, see *φημι* and *εἶπον*.
ἐρημία, as, *ή*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.*
ἐρημος, *ον*, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80; *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; *ή ἐρημος*, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.
ἐρημόω, *ω*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.*
ἐρήμωσις, *ews*, *ή*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S).*
ἐρίζω, *ισω* (*ἐρις*), to contend, dispute, Mat. xii. 19.*
ἐριθelia, as, *ή* (W. H. *ἐριθelia*), self-seeking, a *ἐριθelia* and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.*
ἔριον, *ου*, *τό*, wool, Heb. ix. 19; Rev. i. 14.*
ἔρις, *ιδος*, *ή*, contention, strife, Ro. i. 29; Gal. v. 20.
ἐρίφιον, *ου*, *τό*, and *ἐρίφος*, *ου*, *δ*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.*
Ἑρμᾶς, *α*, *δ*, Doric for *Ἑρμῆς*, Hermes, Ro. xvi. 14.*
ἑρμηνεία, as, *ή*, interpretation 1 Cor. xii. 10, xiv. 26.*
ἑρμηνεύω, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.*
Ἑρμῆς, *ου*, *δ*, (1) the Greek deity Hermes (in Latin, Mercury), Ac. xiv. 12; (2) Hermes, Ro. xvi. 14.*
Ἑρμογένης, *ους*, *δ*, Hermogenes, 2 Tim. i. 15.*
ἐρπετόν, *ου*, *τό*, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.
ἐρυθρός, *α*, *ον*, red; *ή ἐρυθρά θάλασσα*, the Red Sea, Ac. vii. 36; Heb. xi. 29.*
ἐρχομαι, *ελεῦσομαι* (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; *δ ἐρχόμενος*, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.
ἐρωτάω, *ω*, *ήσω*, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. Syn.: see *αἰτέω*.
ἔσθής, *ήτος*, *ή* (*ἐννυμ*, 1st aor. *ἐσθην*), clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.
ἔσθησις, *ews*, *ή*, clothing, Lu. xxiv. 4 (*ἔσθής*, W. H.).*
ἐσθίω, 2d aor., *ἐφαγον* (see Gr. § 103, 3, Wi. § 15, Bu. 58),

to eat, to partake of food, used abs. or with acc. of food, or ἐκ, a word like *some* being understood; with μετά, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.

ἔσθω (W. H.) = ἐσθίω, Mar. i. 6; Lu. xxii. 30.

ἔσλι (W. H. -ελ), ὁ, *Esli*, Lu. iii. 25.*

ἐκ-οπτρον, ον, τό, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.*

ἐσπέρα, as, ἡ (prop. adj. with ὥρα), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.*

ἔσρωμ, ὁ, *Esrom*, Mat. i. 3; Lu. iii. 33.*

ἔσχατος, η, ον, (1) the last, remotest, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.

ἐσχάτως, adv., extremely, ἐσχάτως ἔχει, is at the last extremity, Mar. v. 23.*

ἔσω, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preceded, the inner, Ro. vii. 22; οἱ ἔσω, those within the Christian fold, opp. to οἱ ἔξω, 1 Cor. v. 12.

ἔσωθεν, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; τὸ ἔσωθεν, the interior, i.e., the mind or soul, Lu. xi. 39.

ἐσώτερος, α, ον (comp. of ἔσω), inner, Ac. xvi. 24; Heb. vi. 19.*

ἐταῖρος, ον, ὁ, a companion, comrade, Mat. xi. 16 (ἕτερος, W. H.); ἐταῖρε, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.*

ἑτερό-γλωσσος, ον, ὁ, one of another tongue or language, 1 Cor. xiv. 21.*

ἑτερο-διδασκαλέω, ὦ, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)*

ἑτερο-ζυγέω, ὦ, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)*

ἕτερος, α, ον, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.

ἑτέρως, adv., otherwise, differently, Phil. iii. 15.*

ἔτι, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.

ἐτοιμάζω, ἄσω, to prepare, make ready, Lu. xii. 147; Rev. xix. 7.

ἐτοιμασία, as, ἡ, preparation, readiness, Ep. vi. 15.*

ἔτοιμος, η, ον, and -ος, ον, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; ἐν ἐτοιμῳ ἔχειν, to be in readiness, 2 Cor. x. 6.

ἐτόιμως, adv., readily, in readiness, usually with ἔχω, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.*

ἔτος, ον, τό, a year, Lu. iv. 25; κατ' ἔτος, yearly, Lu. ii. 41.

εὖ, adv. (old neuter from εὖς), well, Ep. vi. 3; εὖ ποιεῖν (acc.), Mar. xiv. 7, to do good to; εὖ πράσσειν, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.*

Εὐα, as, ἡ, Eve, 2 Cor. xi. 3; 1 Tim. ii. 13.*

εὐ-αγγελίζω, σω, εὐηγγέλισα, εὐηγγέλισμαι, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.

εὐαγγέλιον, ον, τό, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.

εὐαγγελιστής, ον, ὁ, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)*

εὐ-αρεστέω, ὦ, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.*

εὐ-ἀρεστος, ον, acceptable, well-pleasing, Ro. xii. 12. (Ap.)

εὐαρέστως, adv., acceptably, Heb. xii. 28.*

Εὐβούλος, ον, ὁ, *Eubulus*, 2 Tim. iv. 21.*

εὖ-γε, well done! Lu. xix. 17 (W. H.).*

εὐγενής, ἐς, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.*

εὐδία, as, ἡ (from εὖ and Ζεὺς, gen. Διός), fair weather, Mat. xvi. 2.*

εὐ-δοκέω, ὦ, ἡσσω, εὐδόκησα and ἠυδόκησα, to think it good, decide, Lu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.

εὐδοκία, as, ἡ, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.

εὐεργεσία, as, ἡ, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.*

εὐεργετέω, ὦ, to do good, to bestow benefits, Ac. x. 38.*

εὐ-εργέτης, ον, ὁ, a benefactor, Lu. xxii. 25.*

εὐ-θετος, ον, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.*

εὐθέως, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.

εὐθυ-δρομέω, ὦ, to run in a straight course, Ac. xvi. 11, xxi. 1.*

εὐ-θυμέω, ὦ, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.*

εὐ-θυμος, ον, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.*

εὐθύμως, cheerfully, Ac. xxiv. 10 (W. H.).*

εὐθύνω, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.*

εὐθύς, εἴα, ὅ, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθύς for Rec. εὐθέως).

εὐθότης, τητος, ἡ, rectitude, uprightness, Heb. i. 8 (from S.).*

εὐ-καίρῳ, ὦ, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.*

εὐκαιρία, ας, ἡ, *convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.*

εὐ-καιρος, ον, *well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.*

εὐκαιρως, adv., *opportunately*, Mar. xiv. 11; opposed to ἀκαιρως, 2 Tim. iv. 2.*

εὐ-κοπος, ον, *easy*, neut. comp. only, εὐκοπώτερον, *easier*, as Mat. ix. 5. (N. T.)

εὐ-λάβεια, ας, ἡ, *reverence, fear of God, piety*, Heb. v. 7, xii. 28.* Syn.: see δειλία.

εὐ-λαβέομαι, οὔμαι, dep. pass., *to fear*, Ac. xxiii. 10 (W. H. φοβέω); with μή, *to take precaution*, Heb. xi. 7.*

εὐ-λαβής, ἐς, *cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).* Syn.: see δεισιδαιμων.

εὐ-λογέω, ὦ, ἡσω, *to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to take blessing on, i.e., food*, Lu. ix. 16; so of the Lord's Supper, Mat. xxvi. 26; 1 Cor. x. 16; used of what God does, *to bless, to cause to prosper*, Ac. iii. 26; hence, perf. pass. part. εὐλογημένος, *blessed, favored of God*, Mat. xxv. 34.

εὐλογητός, ον (verbal adj. from preced.), *worthy of praise, of blessing*, used only of God, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)*

εὐ-λογία, ας, ἡ, *adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.

εὐ-μετά-δοτος, ον, *ready to give, liberal*, 1 Tim. vi. 18. (N. T.)*

Εὐνίκη, ἡς, ἡ, *Eunice*, 2 Tim. i. 5.*

εὐ-νοέω, ὦ, *to be well disposed to*, Mat. v. 25.*

εὐ-νοια, ας, ἡ, *good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.*

εὐνοουχίζω, σω, εὐνοουχίσθη, *to emasculate, make a eunuch*, pass., Mat. xix. 12.*

εὐνουχος, ου, ὁ, *a eunuch*, Mat. xix. 12; Ac. viii. 27-39.*

Εὐοδία, ας, ἡ, *Euodia*, Phil. iv. 2.*

εὐ-οδόω, ὦ, in N. T. pass. only, *to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.*

εὐ-πάρεδρος, ον, see εὐπρόσδερος. (N. T.)

εὐ-πειθής, ἐς, *easily obeying, compliant*, Ja. iii. 17.*

εὐ-περι-στατος, ον, *skillfully surrounding, i.e., besetting*, Heb. xii. 1.*

εὐ-ποιία, ας, ἡ, *well-doing, beneficence*, Heb. xiii. 16.*

εὐ-πορέω, ὦ, mid., *to have means, to be prosperous*, Ac. xi. 29.*

εὐ-πορία, ας, ἡ, *wealth*, Ac. xix. 25.*

εὐ-πρέπεια, ας, ἡ, *beauty, gracefulness*, Ja. i. 11.*

εὐ-πρόσ-δεκτος, ον, *acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2, viii. 12; 1 Pet. ii. 5.*

εὐ-πρόσ-εδρος, ον, *assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδρος, W. H.). (N. T.)*

εὐ-προσωπῶ, ὦ, *to make a fair appearance*, Gal. vi. 12. (N. T.)*

εὐρ-ακύλων, υνος, ὁ, *the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)*

εὐρίσκω, εὐρήσω, εὐρήκα, εὐρον, εὐρέθη, (1) *to find, to discover*, Lu. ii. 45; (2) *to ascertain, to find by computation, or by examination*, as a judge, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.

εὐρο-κλύδων, υνος, ὁ (from εἶπος, *the S.E. wind*, and κλύδων, *wave*), *Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)*

εὐρύ-χωρος, ον, *broad, spacious*, Mat. vii. 13.*

εὐσεβεία, ας, ἡ, *piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.

εὐσεβέω, ὦ, *to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.*

εὐ-σεβής, ἐς, *religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.* Syn.: see δεισιδαιμων.

εὐσεβώς, adv., *piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.*

εὐ-σημος, ον, *distinct, intelligible*, 1 Cor. xiv. 9.*

εὐ-σπλαγχνος, ον, *full of pity*,

tender-hearted, Ep. iv. 32; 1 Pet. iii. 8.*

εὐ-σχημόνως, adv., *in a seemly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.*

εὐ-σχημοσύνη, ἡς, ἡ, *decorum, becomingness*, 1 Cor. ii. 23.*

εὐ-σχήμων, ον, *reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xviii. 12; τὸ εὐσχήμων, *seemliness*, 1 Cor. vii. 35, xii. 24.*

εὐ-τόνως, adv., *vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.*

εὐ-τραπέλα, ας, ἡ, *low festing, ribaldry*, Ep. v. 4.*

Εὐτυχος, ου, ὁ, *Eutychus*, Ac. xx. 9.*

εὐ-φημία, ας, ἡ, *commendation, good report*, 2 Cor. vi. 8.*

εὐ-φημος, ον, *sounding well, spoken in a kindly spirit*, Phil. iv. 8.*

εὐ-φορέω, ὦ, *to bear plentifully*, Lu. xii. 16.*

εὐ-φραίνω, νῶ, εὐφράνην and ηὐφράνην, act., *to make glad*, 2 Cor. ii. 2; pass., *to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.

Εὐφράτης, ου, ὁ, *the Euphrates*, Rev. ix. 14, xvi. 12.*

εὐφροσύνη, ἡς, ἡ, *joy, gladness*, Ac. ii. 28, xiv. 17.*

εὐ-χαριστέω, ὦ, *to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.

εὐχαριστία, ας, ἡ, *gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. Syn.: see αἰτνημα.

εὐ-χάριστος, ον, *thankful, grateful*, Col. iii. 15.*

εὐχή, ἡς, ἡ, (1) *prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.* Syn.: see αἰτνημα.

εὐχομαι, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (*for* with ὑπὲρ or περὶ, gen.); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.*

εὐ-χρηστος, ον, *useful*, 2 Tim. ii. 21, iv. 11; Philem. ii. 1.*

εὐ-ψυχῶ, ὦ, *to be in good spirits, to be cheerful*, Phil. ii. 19.*

εὐ-ωδία, ας, ἡ, *fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.*

εὐώνυμος, ον, *left, hand*, Ac. xxi. 3; foot, Rev. x. 2; ἐξ εὐωνύμων (neut. plur.), *on the left*, Mat. xx. 21, 23.

ἐφ-άλλομαι, *to leap upon, épí*,
acc., Ac. xix. 16.*
ἐφ-άπαξ, adv., *once for all*, Ro.
vi. 10; Heb. vii. 27, ix. 12,
x. 10; *at once*, 1 Cor. xv.
6.*
Ἐφεσίνος, η, ον, *Ephesian, i.e.,*
church, Rev. ii. 1 (not W.
H.).*
Ἐφεσίος, α, ον, *Ephesian, be-*
longing to Ephesus, Ac. xix.
28, 34, 35, xxi. 29.*
Ἐφεσος, ου, η, *Ephesus*, Ac.
xviii. 19, 21, 24.
ἐφ-εuretῆς, οὗ, ὁ, *an inventor,*
contriver, Ro. i. 30.*
ἐφ-ημερία, ας, ἡ, *a course, a*
division of priests for inter-
change of service, Lu. i. 3,
8. (S.)*
ἐφ-ήμερος, ον, *daily*, Ja. ii. 15.*
ἐφ-ικνεῖσθαι, dep., 2d aor. inf.
ἐφικέσθαι, *to come to, reach,*
ἀχρι or eis, 2 Cor. x. 13, 14.*
ἐφ-ίστημι, 2d aor. ἐπέστην;
perf. part. ἐφειστός; always
intrans. or mid. in N. T.,
(1) *to stand by*, Lu. ii. 38;
Ac. xii. 7; (2) *to be urgent*,
2 Tim. iv. 2; (3) *to befall*
one, as evil, Lu. xxi. 34;
(4) *to be at hand, to impend*,
2 Tim. iv. 6.
ἐφνιδίος, see αἰφνιδίος.
ἐφ-οράω, ᾧ, 2d aor. ἐπέιδον, *to*
look upon, Lu. i. 25; Ac. iv.
29.*
Ἐφραΐμ, ὁ, *Ephraim, a city*,
Jn. xi. 54.*
ἐφφαθά, an Aramaic verb, im-
perative, *be thou opened*, Mar.
vii. 34. (N. T.)*
ἐχθές, see χθές.
ἐχθρα, ας, ἡ, *enmity*, Gal. v. 20;
Ep. ii. 15, 16.
ἐχθρός, ᾧ, ὄν, *hated*, Ro. xi. 28;
hostile, 1 Cor. xv. 25; used
as subst., *an enemy*, Mat. x.
36; ὁ ἐχθρός, Lu. x. 19, *the*
enemy, i.e., Satan.
ἐχιδνα, ης, ἡ, *a viper, lit.*, Ac.
xxviii. 3; fig., as Mat. iii. 7.
ἐχω, ἔξω, impf. εἶχον, 2d aor.
ἔσχον, perf. ἔσχηκα; (1) *to*
have or possess, in general,
physically or mentally, tem-
porarily or permanently; *μὴ*
ἔχειν, to lack, to be poor,
Lu. viii. 6; 1 Cor. xi. 22;
(2) *to be able*, Mar. xiv. 8;
Heb. vi. 13; 2 Pet. i. 15; (3)
with adverbs, or adverbial
phrases, elliptically, *"to have*

(one's self) in any manner,"
to be, as κακῶς ἔχειν, to be ill;
ἐσχάτως ἔχειν, to be at the
last extremity; (4) *to hold,*
1 Tim. iii. 9; 2 Tim. i. 13;
to esteem, Mat. xiv. 5; Phil.
ii. 29; (5) mid., *ἔχωμαι, to be*
near or next to, Mar. i. 38;
used of time, Ac. xxi. 26,
the day coming, the next day;
τὰ ἐχόμενα σωτηρίας, things
joined to or pertaining to sal-
vation, Heb. vi. 9.
ἔως, conj. and adv., (1) of time,
till, until, used also as prep.
with gen. ἔως οὗ, or ἔως ὅρου,
until when, Lu. xiii. 8; (2)
of place, *up to, or as far as*,
also with gen., sometimes
with eis or πρὸς (acc.), Mat.
xxvi. 58; Lu. xxiv. 50; Ac.
xxvi. 11; (3) spoken of a
limit or term to anything,
up to the point of, Mat. xxvi.
38; Lu. xxii. 51; Ro. ii. 12;
(4) with particles, *ἔως ἄρτι,*
ἔως τοῦ νῦν, until now; *ἔως*
ᾧδε, to this place; *ἔως πότε;*
how long?; *ἔως ἑπτάκις, until*
seven times; *ἔως ἁνω, up to*
the brim, etc.

Z

Z, ζ, ζῆτα, *zeta, z*, the sixth
letter, orig. of a mixed or
compound sound, as if *ds*,
now generally pronounced *z*
or *ts*. As a numeral, ζ' = 7;
ζ = 7000.
Zαβουλών, ὁ (Heb.), *Zebulon*,
Mat. iv. 13, 15; Rev. vii. 8.*
Zαχαρίας, ου, ὁ, *Zacchæus*, Lu.
xix. 2, 5, 8.*
Zαρά, ὁ (Heb.), *Zara or Zerah*,
Mat. i. 3.*
Zαχαρίας, ου, ὁ, *Zacharias* or
Zachariah, (1) *the father of*
John the Baptist, Lu. i.; (2)
the son of Barachiah, slain
in the temple, Mat. xxiii. 35;
Lu. xi. 51 (in 2 Chron. xxiv.
20 the son of Jehoiada)*.
ζάω, ᾧ, ζῆς, ζῆ, inf. ζῆν (W. H.
ζῆν), fut. ζήσω or -ομαι, 1st
aor. ζήσῃα, *to live, as (1) to*
be alive; part. ὁ ζῶν, *the Liv-*
ing One, a description of
God, as Mat. xvi. 16; (2) *to*
receive or regain life, Jn. iv.
50; Mar. xvi. 11; (3) *to spend*
life in any way, Gal. ii. 14;
2 Tim. iii. 12; (4) *to live, in*

the highest sense, to possess
spiritual and eternal life, Lu.
x. 28; Heb. x. 38; (5) met.,
as of water, *living or fresh*,
opposed to stagnant, as Jn.
iv. 10.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Mat.
iv. 21, x. 2.

ζεστός, ἡ, ὄν (ζέω), *boiling, hot*,
fig., Rev. iii. 15, 16.*

ζεῦγος, ου, τό, (1) *a yoke*
(ζεύγνυμι, to join), Lu. xiv.
19; (2) *a pair*, Lu. ii. 24.*

ζευκτηρία, ας, ἡ, *a band, a fast*
ening, Ac. xxvii. 40. (N. T.)*

Ζεὺς, Διός, acc. Δία, *Zeus (Lat.*
Jupiter), the chief of the
heathen deities, Ac. xiv. 12,
13.*

ζέω, part. ζέων, *to boil*; fig., *to*
be fervent, Ac. xviii. 25; Ra.
xii. 11.*

ζηλεύω, *to be zealous*, Rev. iii.
19 (W. H.).*

ζήλος, ου, ὁ, (1) *fervor, zeal*, Jn.
ii. 17; (2) *rivalry, jealousy*,
Ac. v. 17, xiii. 45; *fierceness*,
Heb. x. 27.

ζηλόω, ᾧ, ᾧσω, (1) *to have zeal*
for, to desire earnestly (acc.),
1 Cor. xii. 31; 2 Cor. xi. 2;
Gal. iv. 17; (2) *to be envious*
or jealous, Ac. vii. 9; 1 Cor.
xiii. 4; Ja. iv. 2.

ζηλωτής, οὗ, ὁ, (1) *one very zeal-*
ous for (gen.), Ac. xxi. 20;
(2) *a Zealot*, one of a class
of Jews very zealous for the
Mosaic law, only Lu. vi. 15;
Ac. i. 13. See Κανανίτης.

ζημία, ας, ἡ, *damage, loss*, Ac.
xxvii. 10, 21; Phil. iii. 7, 8.*

ζημιόω, ᾧ, pass., *to be damaged,*
to suffer loss of (acc.), Mat.
xvi. 26; Phil. iii. 8.

Ζηνάς, ᾧ, ὁ, *Zenas*, Tit. iii.
13.*

ζητέω, ᾧ, ἤσω, (1) *to seek*, ab-
solutely, as Mat. vii. 7; (2)
to seek for (acc.), Mat. vi. 33;
Jn. v. 30; (3) *to desire, to*
wish for, Mat. xii. 46; Col.
iii. 1; (4) *to inquire into*, Lu. xii.
29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question,*
dispute (gen., or περί, gen.);
Ac. xv. 2, xviii. 15, xiii. 29,
xxv. 19, xxvi. 3.*

ζήτησις, εως, ἡ, *question, debate,*
controversy, Jn. iii. 25; Ac.
xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac),
zizanium, darnel, a kind of

bastard wheat, Mat. xiii. 25-40. (N. T.)*

Ζοροβάβελ, ὁ (Heb.), *Zerubabel*, Mat. i. 12, 13; Lu. iii. 27.*

ζόφος, ου, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)*

ζυγός, οὐ, ὁ, *a yoke*, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.*

ζύμη, ης, ἡ, *leaven*, Mat. xvi. 6; fig., *corruptness*, 1 Cor. v. 6, 7, 8.

ζυμός, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.*

ζωγρέω, ὦ (ζῶς, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.*

ζωή, ης, ἡ (ζάω), *life*, literal, spiritual, eternal; ζῶη αἰώνιος, *eternal life*, used of Christ, as *the source of life*, Jn. v. 26. *Syn.*: see *βίος*.

ζώνη, ης, ἡ, *a girdle*, Ac. xxi. 11; used as *a purse*, Mar. vi. 8.

ζώννυμι ὀρνύω, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)*

ζωο-γονέω, ὦ, ἥσω, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)*

ζῶον, ου, τό, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.

ζωο-ποιέω, ὦ, ἥσω, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.*

H

Η, η, ἥτα, *eta, e*, the seventh letter. As a numeral, *η' = 8*; *η = 8000*.

ἥ, a particle, disjunctive, *or*; interrogative, *whether* (see Gr. § 405, Wi. § 57, 1 b, Bu. 249); or comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, ἀλλ' ἥ, *except*; ἥ καί, *or else*; ἥπερ, *than at all*, Jn. xii. 43; ἥτοι... ἥ, *whether*

... *or* (excluding any other alternative), Ro. vi. 16.

ἦ, affirmative particle with *μήν*, *surely*, Heb. vi. 14 (W. H. el)*

ἡγεμονεύω, *to be governor*, as procurator, Lu. ii. 2; procurator, Lu. iii. 1.*

ἡγεμονία, ας, ἡ, *rule*, as of an emperor, Lu. iii. 1.*

ἡγεμών, ὄνος, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judaea, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.

ἡγέομαι, οὔμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.

ἡδέως, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xii. 37; 2 Cor. xi. 10.*

ἡδη, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.

ἡδιστα, adv., *most gladly*, 2 Cor. xii. 9, 15.*

ἡδονή, ης, ἡ, *pleasure*, i.e., sensual, *lust, strong desire*, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.*

ἡδύ-οσμον, ου, τό (ἡδύς, *δουμή*), *mint*, Mat. xxiii. 23; Lu. xi. 42.*

ἥθος, ους, τό, as ἔθος, *manner, custom*; plur. ἥθη, *morals*, 1 Cor. xv. 33.*

ἥκω, ἔω (perf. ἤκα, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 4 b, Bu. 203).

Ἥλι, ὁ (Heb.), *Heliz*, Lu. iii. 23.*

ἡλί (W. H. ἐλῶ), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)*

Ἡλίας, ου, ὁ, *Elias*, i.e., *Elijah*, Mat. xi. 14, xvi. 14.

ἡλικία, ας, ἡ, (1) *age, adult age*; ἡλικίαν ἔχει, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (L. V. mrg.); (2) *stature, size*, Lu. xix. 3.

ἡλίκος, η, ου, *how great, how small*, Col. ii. 1; Ja. iii. 5.*

ἡλιος, ου, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.

ἡλος, ου, ὁ, *a nail*, Jn. xx. 25.*

ἡμεῖς, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.

ἡμέρα, ας, ἡ, *a day*, i.e., from sunrise to sunset, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; fig. in various senses.

ἡμέτερος, α, ου, *our, our own*, Ac. ii. 11, xxvi. 5.

ἡμιθανής, ἐς, *half dead*, Lu. x. 30.*

ἡμισυς, εια, υ, gen., ἡμισυς, *half*; in neut. only, *half of*, (gen.) plur. (ἡμισυα), W. H. ἡμισυα), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.*

ἡμιώριον, ου, τό, *a half-hour*, Rev. viii. 1.*

ἡνίκα, adv., *when, whenever*, 2 Cor. iii. 15, 16.*

ἥπερ, see ἥ.

ἡπιος, α, ου, *placid, gentle*, 1 Th. ii. 7 (W. H. ῥήπιος); 2 Tim. ii. 24.*

Ἡρ. ὁ (Ileb.), *Er*, Lu. iii. 28.*

ἡρεμος, ου, *quiet, tranquil*, 1 Tim. ii. 2.*

Ἡρώδης (W. H. -ῶ), ου, ὁ *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa* the younger, called only *Agrippa*, Ac. xxv.

Ἡρωδιανοί (W. H. -ῶ), ὧν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.*

Ἡρωδιάς (W. H. -ῶ), ἄδος, ἡ, *Herodias*, Mat. xiv. 3, 6.

Ἡρωδίων (W. H. -ῶ), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.*

Ἡσαίας, ου, ὁ, *Esaias*, i.e., *Isaiah*, Mat. iii. 3, iv. 14.

Ἡσαῦ, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.*

ἡσυχάζω, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xiv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.*

ἡσυχία, ας, ἡ, (1) *silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. iii. 12.*

ἡσυχίος, α, ου, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.*

ἥτοι, see ἥ.

ἡττάομαι, pass., (1) *to be made inferior* (abs.), 2 Cor. xii. 13; (2) *to be overcome by* (dat.), 2 Pet. ii. 19, 20.*

ἡττώμα, ατος, τῶ, *inferiority, diminution*, Ro. xi. 12; *loss*, 1 Cor. vi. 7. (S.)* *Syn.*: see ἀγνόημα.

ἡττων or ἡσσων (W. H.), *ον*, compar. of *kakós, inferior*, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., *the worse*, 1 Cor. xi. 17.*

ἡχέω, ᾧ, *to sound*, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.*

ἡχος, *ου, ὁ, and οὖς, τῶ, sound, noise*, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; *rumor, report*, Lu. iv. 37.*

Θ

Θ, θ, θῆτα, *theta, th*, the eighth letter. As a numeral, θ' = 9; θ = 9000.

Θαδδαῖος, *ου, ὁ, Thaddæus*, a surname of the apostle Jude (also called *Lebbæus*), Mat. x. 3; Mar. iii. 18.*

θάλασσα, *ης, ἡ, (1) the sea*, Ro. ix. 27; (2) *sea*, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) *Hebraistically, for the lake Genesaret*, Mat. viii. 24.

θάλω, *ω, to cherish, nourish*, Ep. v. 29; 1 Th. ii. 7.*

Θάμαρ, *ἡ, Tamar*, Mat. i. 3.*

θαμβέω, ᾧ, *to be astonished, amazed*, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.*

θάμβος, *ους, τῶ, amazement*, Lu. iv. 36, v. 9; Ac. iii. 10.*

θανάσιμος, *ον, deadly, mortal*, Mar. xvi. 18.*

θανατηφόρος, *ον, death-bringing*, Ja. iii. 8.*

θάνατος, *ου, ὁ, death*, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; *the cause of death*, Ro. vii. 13.

θανάτω, ᾧ, ὥσω, *to put to death, pass., to be in danger of death*, Ro. viii. 36; fig., *to destroy, subdue*, as evil passions, Ro. viii. 13; pass., *to become dead to* (dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, *to bury*, Mat. viii. 21, 22.

Θάρα, ὁ, *Terah*, Lu. iii. 34.*

θαρρῶ, ᾧ, ἤσω, *to be of good courage, to have confidence, els or ἐν*, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσείτε, *take courage*.

θάρσος, *ους, τῶ, courage*, Ac. xxviii. 15.*

θαῦμα, ατος, τῶ, *a wonder*, 2 Cor. xi. 14 (W. H.); *wonder, amazement*, Rev. xvii. 6.*

θαυμάζω, σω, ορσομαι, *to wonder*, abs., with *ιδά*, acc., *ἐπὶ*, dat., *περὶ*, gen., or *ὅτι*, *el*; *to wonder at, admire*, acc.; pass., *to be admired or honored*.

θαυμάσιος, α, *ον, wonderful*, Mat. xxi. 15.*

θαυμαστός, *ἡ, ὁν, wonderful, marvelous*, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.*

θεά, *ᾱς, ἡ, a goddess*, Ac. xix. 27, and Rec. in 35, 37.*

θεάομαι, ᾧμαι, dep., 1st aor. ἑθεασάμην, pass. ἑθεάθην, *to behold, to contemplate, to visit*, Mat. xi. 7; Ro. xv. 24.

θεατρίζω, *to make a spectacle of, expose to contempt*, Heb. x. 33. (N. T.)*

θέατρον, *ον, τῶ, (1) a place for public shows, a theatre*, Ac. xix. 29, 31; (2) *a spectacle*, 1 Cor. iv. 9.*

θεῖον, *ον, τῶ, sulphur* (from the following, *a divine incense*), Rev. ix. 17, 18.

θεῖος, *εἰα, εἶον, divine*, 2 Pet. i. 3, 4; τὸ θεῖον, *the deity*, Ac. xvii. 29.*

θεϊότης, *τητος, ἡ, deity, divine nature*, Ro. i. 20.* *Syn.*: θεϊότης is deity, abstractly; θεότης, personally.

θειώδης, *ες, sulphurous*, Rev. ix. 17. (N. T.)*

θέλημα, ατος, τῶ, *will*, Lu. xii. 47; Ep. i. 9; plur., *commands*, Ac. xiii. 22; *desire*, Ep. ii. 3. *θέλησις*, *εως, ἡ, a willing, will*, Heb. ii. 4. (S.)*

θέλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), *to wish, delight in, prefer, to will*, in the sense of assent, determination, or requirement.

θεμελίος, *ον, belonging to a foundation*; hence, masc. (sc. λίθος), *a foundation, or τὸ θεμέλιον* (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελιώω, ᾧ, ὥσω, *to lay a foundation, to found*, Heb. i. 10; fig., *to make stable*, Col. i. 23.

θεο-διδάκτος, *ον, taught of God*, 1 Th. iv. 9. (N. T.)*

θεο-λόγος, *ον, ὁ, one who treats of divine things*, of the apostle John in the title to Rev. (W. H. omit).*

θεο-μαχέω, ᾧ, *to fight against God*, Ac. xxiii. 9 (W. H. omit).*

θεο-μάχος, *ου, ὁ, a fighter against God*, Ac. v. 39.*

θεό-πνευστος, *ον (πνέω), God-breathed, inspired by God*, 2 Tim. iii. 16.*

θεός, *οἱ, ὁ, voc. once θεέ*, Mat. xxvii. 46; (1) *a god*, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) *God*; ὁ θεός, *the revealed God*, Jn. i. 1; Ac. xvii. 24, etc.; (3) *applied to Christ*, Jn. i. 1, xx. 28.

θεο-σέβεια, *ας, ἡ, fear of God, piety*, 1 Tim. ii. 10.*

θεο-σεβής, *ές, God-worshipping, pious*, Jn. ix. 31.* *Syn.*: see δεσποδαίμων.

θεο-στυγής, *ές, hateful to God*, Ro. i. 30.*

θεότης, *τητος, ἡ, deity, Godhead*, Col. ii. 9.* *Syn.*: see θεϊότης.

Θεό-φίλος, *ου, ὁ, Theophilus*, Lu. i. 3; Ac. i. 1.*

θεραπεία, *ας, ἡ, (1) service*; hence (abs. for concrete), *servants, household*, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) *medical service, healing*, Lu. ix. 11; Rev. xxii. 2.*

θεραπεύω, εὔσω, (1) *to serve, minister to*, only Ac. xvii. 25; (2) *to heal*, acc. of pers., and ἀπό or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, *οντος, ὁ, a servant, an attendant*, Heb. iii. 5.*

θερίζω, *ισω, to reap or gather*, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, *ου, ὁ, harvest*, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, *ου, ὁ, a reaper*, Mat. xiii. 30, 39.*

θερμάλνω, *ανῶ, only mid. in N. T., to warm one's self*, Mar.

- xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.*
- θέρμη**, ης, ἡ, *heat*, Ac. xxviii. 3.*
- θέρους**, ους, τό, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.*
- Θεσσαλονικεύς**, έως, ό, *a Thessalonian*, Ac. xx. 4.
- Θεσσαλονίκη**, ης, ἡ, *Thessalonica*, Ac. xvii. 1, 11, 13.
- Θευδάς**, α̃, ό, *Theudas*, Ac. v. 36.*
- θεωρῶ**, ᾧ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.
- θεωρία**, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.*
- θήκη**, ης, ἡ (τήλημι), *a receptacle, as a scabbard*, Jn. xviii. 11.*
- θηλάζω**, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.
- θήλυς**, εια, υ, *female*, fem., Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.*
- θήρα**, ας, ἡ, *hunting*, hence, *a trap*, Ro. xi. 9.*
- θηρεύω**, σω, *to hunt, to catch*, Lu. xi. 54.*
- θηριο-μαχέω**, ᾧ, *to fight with wild beasts*, 1 Cor. xv. 32.*
- θηρίον**, ου, τό (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.
- θησαυρίζω**, σω, *to store up, reserve*, lit. and fig., Lu. xii. 21; 2 Pet. iii. 7.
- θησαυρός**, ου, ό, *a treasure receptacle, treasure*, Lu. xii. 33, 34.
- θιγγάνω**, 2d aor. ἔθιγον, *to touch, handle*, abs., Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.* Syn.: see ἀπτω.
- θλιβω**, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.
- θλίψις**, έως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.
- θνήσκω**, 2d aor. ἔθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.
- θνητός**, ἡ, όν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.*
- θορυβάζω**, *to disturb, trouble*, Lu. x. 41 (W. H.). (N. T.)*
- θορυβέω**, ᾧ, *to disturb*, Ac. xvii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.*
- θόρυβος**, ου, ό, *noise, uproar*, Mar. v. 38; Ac. xx. 1.
- θραύω**, σω, *to break, shatter*, Lu. iv. 18.*
- θρέμμα**, ατος, το (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.*
- θρηνέω**, ᾧ, ἥσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail*, acc., Lu. xxiii. 27.*
- θρήνος**, ου, ό, *a wailing*, Mat. ii. 18 (not W. H.).*
- θρησκεία**, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.*
- θρησκός**, ου, ό (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)* Syn.: see δεισιδαιμων.
- θριαμβεύω**, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.*
- θρίξ**, τριχός, dat. plur. θριέλι, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.
- θροέω**, ᾧ, *to disturb, terrify by clamor*; only pass. in N. T., Mat. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.*
- θρόμβος**, ου, ό, *a clot, large drop, as of blood*, Lu. xxii. 44.*
- θρόνος**, ου, ό, *a seat, as of judgment*, Mat. xix. 28; *a throne, or seat of power*, Rev. iii. 21; met., of *kingly power*, Rev. xiii. 2; concrete, of *the ruler, or occupant of the throne*, Col. i. 16.
- Θυάτειρα**, ων, τά, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.*
- θυγάτηρ**, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., of the inhabitants of a place, collectively, Mat. xxi. 5.
- θυγάτριον**, ου, τό (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.*
- θύελλα**, ης, ἡ, *a tempest*, Heb. xii. 18.*
- θύϊνος**, η, ον, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.*
- θυμίαμα**, ατος, τό, *incense*, Lu. i. 10, 11; Rev. v. 8, viii. 3, 4, xviii. 13.*
- θυμιατήριον**, ου, τό, *a censer, or an altar of incense*, Heb. ix. 4.*
- θυμιάω**, ᾧ, *to burn incense*, Lu. i. 9.*
- θυμομαχέω**, ᾧ, *to be very angry with* (dat.), Ac. xii. 20.*
- θυμός**, ου, ό, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; ὀργή is *anger as a settled habit*, both may be right or wrong; παροργισμός is the bitterness of anger, always wrong.
- θυμώω**, ᾧ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.*
- θύρα**, ας, ἡ, *a door*, Lu. xi. 7; Mat. xxvii. 60; met., Jn. x. 7, 9.
- θύρεος**, ου, ό, *a large (door shaped) shield*, Ep. vi. 16.*
- θύρις**, ίδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.*
- θυροπόρος**, ου, ό, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.*
- θύσια**, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.
- θυσιαστήριον**, ου, τό, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.
- θύω**, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to slay, generally*, Jn. x. 10.
- Θωμάς**, α̃, ό (from Heb. = διδν-μος), *Thomas*, Mat. x. 3.
- θώραξ**, ακος, ό, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.*

I

I, ι, ιῶτα, *iota*, *i*, the ninth letter. As a numeral, ι' = 10; ι. = 10,000.

***Ιάειρος**, ου, ό, *Jairus*, Mar. v. 22; Lu. viii. 41.*

***Ιακώβ**, ό (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.

***Ιάκωβος**, ου, ό, Greek form of preced., *James*, (1) the son of Zebedee, Mat. iv. 21; (2)

- the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).
- ἰαμα**, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.*
- Ἰαμβροῖς**, ὁ, *Jambres*, 2 Tim. iii. 8.*
- Ἰαννά**, ὁ (W. H. -α), (Heb.), *Jannai*, Lu. iii. 24.*
- Ἰαννῆς**, ὁ, *Jannes*, 2 Tim. iii. 8.*
- ἰάσμαι**, ὦμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mar. v. 29; Jn. xii. 40.
- Ἰαρδ**, ὁ (Heb.), *Jared*, Lu. iii. 37.*
- ἰασις**, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.*
- ἰασπις**, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxii. 11, 18, 19.*
- Ἰάσων**, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.*
- ἱατρός**, οὔ, ὁ, *a physician*, Lu. iv. 23; Col. iv. 14.
- ἰδε**, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.
- ἰδέα** (W. H. ε-), as, ἡ, *form, outward appearance*, Mat. xxviii. 3.* *Syn.*: see Trench, § lxx.
- ἰδιος**, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἴδια, *one's own things, home, nation or people, business or duty*; οἱ ἴδιοι, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. iii. 8; Gal. vi. 9; (3) adverbially, κατ' ἴδιαν, *privately*; ἰδίᾳ, *individually*.
- ιδιώτης**, ου, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.* *Syn.*: see ἀγράμματος.
- ἰδοῦ** (see ἰδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.
- Ἰδουμαία**, as, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.*
- ἰδρώς**, ὠτος, ὁ, *sweat*, Lu. xxii. 44.*
- Ἰεζαβήλ**, ἡ (Heb.), *Jezabel*, symbolically used, Rev. ii. 20.*
- Ἱερὰ-πολις**, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.*
- ἱερατεία** (W. H. -τια), as, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.*
- ἱεράτευμα**, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)*
- ἱερατεύω**, ὦ, *to officiate as a priest*, Lu. i. 8.*
- Ἱερემίας**, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from *Zechariah*).*
- ἱερεὺς**, εως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.
- Ἱεριχώ**, ἡ (Heb.), *Jericho*, Lu. x. 30.
- ἱερόθυτος**, ον, *offered in sacrifice*, 1 Cor. x. 28 (W. H.).*
- ἱερόν**, οὔ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ἱερόν is the whole sacred enclosure; ναός, the *shrine* itself, the holy place and the holy of holies.
- ἱερο-πρεπής**, ἐς, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.*
- ἱερός**, ὁ, ὅν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.* *Syn.*: see ἅγιος.
- Ἱεροσόλυμα** (W. H. 'I-), ὡν, τό, the usual form in Mat., Mar., and Jn.; see Ἱερουσαλήμ.
- Ἱεροσολυμίτης**, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.*
- ἱερο-συλέω**, ὦ, *to commit sacrilege*, Ro. ii. 22.*
- ἱερό-συλος**, ον, *robbing temples, sacrilegious*, Ac. xix. 37.*
- ἱεουργέω**, ὦ (ἱερός, ἔργον), *to minister in holy things*, Ro. xv. 16.*
- Ἱερουσαλήμ** (W. H. 'I-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) the city; (2) the inhabitants. In Gal. iv. 25, 26, ἡ νῦν 'I. is the *Jewish dispensation*, and is contrasted with ἡ ἀντὶ 'I., the *ideal Christian community*; also called 'I. ἐπουράνιος, Heb. xii. 22; ἡ καὶνὴ 'I., Rev. iii. 12, xxi. 2.
- ἱερωσύνη**, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.*
- Ἰεσσαί**, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.
- Ἰεφθάς**, ὁ (Heb.), *Jephthah*, Heb. xi. 32.*
- Ἰεχονίας**, ον, ὁ, *Jechoniah*, οἱ Jechoiachin, Mat. i. 11, 12.*
- Ἰησοῦς**, οὔ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).
- ἱκανός**, ὁ, ὅν, (1) *sufficient, competent* to, inf., πρὸς (acc.) or ἵνα; (2) *many, much*, of number or time.
- ἱκανότης**, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.*
- ἱκανῶς**, ὦ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)*
- ἱκετηρία**, as, ἡ, *supplication*, Heb. v. 7.* *Syn.*: see αἰτημα.
- ἱκμάς**, ἄδος, ἡ, *moisture*, Lu. viii. 6.*
- Ἰκόνιον**, ον, τό, *Iconium*, Ac. xiv. 1, 19, 21.
- ἱλαρός**, ὁ, ὅν, *joyous, cheerful*, 2 Cor. ix. 7.*
- ἱλαρότης**, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)*
- ἱλάσκομαι**, ἀσσομαι, 1st aor. ἱλάσθην, (1) *to be propitious to*, dat., Lu. xviii. 13; (2) *to make atonement for, expiate*, acc., Heb. ii. 17.*
- ἱλασμός**, οὔ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)* *Syn.*: see ἀπολύτρωσις.
- ἱλαστήριος**, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπίθεμα, *covering*), the *mercy-seat*, Heb. ix. 5. (S.)*

Δεως, *ων* (Attic for *ἰλαος*), *propitious, merciful*, Heb. viii. 12; *ἰλεός σου*, (God be) merciful to thee! *God forbid!* Mat. xvi. 22.*

Ἰλλυρικόν, *ον, τό*, *Illyricum*, Ro. xv. 19.*

ἰμάς, *άντος, ὁ*, *a thong* for scourging, Ac. xxii. 25; *thong, latchet* of a shoe, Mar. i. 7; Lu. iii. 16; Jn. i. 27.*

ἱματίζω, perf. pass. part. *ἱματισμένος*, *to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)*

ἱμάτιον, *ον, τό* (dim. of *ἱμα* = *έμα*, *from έννυμι*), (1) *clothing*, Mat. ix. 16; (2) *the outer garment*, worn over the *χιτών*, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, *ού, ὁ*, *clothing, raiment*, Lu. vii. 25. *Syn.*: see *ἱμάτιον*.

ἱμεροικῶ, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. *ὁμεροικμαί*).*

ἴνα, conj., *that, to the end that; ἵνα μή, that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἴνα-τί, or *ἵνα τί* (W. H.), conj., *in order that what (may happen? sc. γένηται), to what end?*

Ἰόππη, *ης, ἡ*, *Joppa*, Ac. xi. 5, 13.

Ἰορδάνης, *ου, ὁ*, *the Jordan*, Mar. i. 5, 9.

ἰός, *ού, ὁ*, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.*

Ἰουδαία, *ας, ἡ* (really adj., fem., sc. γῆ), *Judaea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαίω (from Heb.), *to conform to Jewish practice, to "Judaize," in life or ritual*, Gal. ii. 14. (S.)*

Ἰουδαϊκός, *ἡ, ὅν* (from Heb.), *Jewish, or Judaical*, Tit. i. 14.*

Ἰουδαϊκῶς, adv., *Jewishly, in Jewish style*, Gal. ii. 14.*

Ἰουδαῖος, *αλα, αἰδον*, *Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, *οἱ Ἰουδαῖοι, the Jews*. *Syn.*: see *Ἑβραῖος*.

Ἰουδαισμός, *ού, ὁ* (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)*

Ἰούδας, *α, ὁ* and *Ἰούδα*, ὁ,

indecl., *Judah*, (1) son of Jacob; (2, 3) other unknown ancestors of Christ, Lu. iii. 26, 30; (4) *Jude*, an apostle; (5) *Judas Iscariot*; (6) *Judas Barsabas*, Ac. xv. 22; (7) *Judas*, a Jew living in Damascus, Ac. ix. 11; (8) *Judas*, a leader of sedition, Ac. v. 37; (9) *Judas*, a brother of our Lord, Mat. xiii. 55. See *Ἰάκωβος*.

Ἰούλᾱ, *ας, ἡ*, *Julia*, Ro. xvi. 15.*

Ἰούλιος, *ου, ὁ*, *Julius*, Ac. xxvii. 1, 3.*

Ἰουνίας, *α, ὁ*, *Junias*, Ro. xvi. 7.*

Ἰουστός, *ου, ὁ*, *Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.*

ἱππεύς, *έως, ὁ*, *a horseman*, Ac. xxiii. 23, 32.*

ἱππικόν (prop. neut. adj.), *ού, τό*, *cavalry*, Rev. ix. 16.*

ἵππος, *ου, ὁ*, *a horse*, Ja. iii. 3.

ἵρις, *ιδος, ἡ*, *a rainbow*, Rev. iv. 3, x. 1.*

Ἰσαάκ, ὁ (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-άγγελος, *ον, like angels*, Lu. xx. 36. (N. T.)*

ἴσασι, see *οἶδα*.

Ἰσαχάρ, or *Ἰσασχάρ*, or *Ἰσσαχάρ* (W. H.), (Heb.), *Issachar*, Rev. vii. 7.*

Ἰσκαριότης, *ου, ὁ*, *a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.

ἴσος, *η, ον* (or *ἴσος*), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; *ἴσα*, adverbially, *on an equality* Phil. ii. 6; Rev. xxi. 16.*

ἰσότης, *τητος, ἡ*, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.*

ἰσό-τιμος, *ον, equally precious*, 2 Pet. i. 1.*

ἰσό-ψυχος, *ον like-minded*, Phil. ii. 20.*

Ἰσραήλ, ὁ (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλίτης, *ου, ὁ*, *an Israelite*, Ro. ix. 4. *Syn.*: see *Ἑβραῖος*.

ἴστε, see *οἶδα*.

ἴστημι (in Ro. iii. 31, Rec. has *ἰστώ*, W. H. *ἰστώνω*, see

Gr. § 107, Wi. § 15, Bu. 44), trans. in pres., imperf., fut., 1st aor.; *to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh; intrans.* in perf., plup., and 2d aor., *to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἱστορέω, *ῶ, to become personally acquainted with*, Gal. i. 18.*

ἰσχυρός, *ὁ, ὅν*, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, *ύος, ἡ*, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, *ύσω, to be strong, sound to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (*ἴσος*), adv., *perhaps*, Lu. xx. 13.*

Ἰταλίᾱ, *ας, ἡ*, *Italy*, Ac. xviii. 2

Ἰταλικός, *ἡ, ὅν*, *Italian*, Ac. x. 1.*

Ἰτουραία, *ας, ἡ*, *Ituræa*, Lu. iii. 1.*

ἰχθύδιον, *ου, τό* (dim. of *ἰχθύς*), *a little fish*, Mat. xv. 34; Mar. viii. 7.*

ἰχθύς, *ύος, ὁ*, *a fish*, Lu. v. 6; Jn. xxi. 11.

ἴχνος, *ους, τό*, *a footstep*, fig., Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.*

Ἰωάθαμ, ὁ (Heb.), *Jotham*, Mat i. 9.*

Ἰωάννα, *ης, ἡ*, *Joanna*, Lu. viii. 3, xxiv. 10.*

Ἰωαννᾱς, *ᾱ, ὁ*, *Joannas*, Lu. iii. 27.*

Ἰωάννης, *ου, ὁ*, *John*, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin, Ac. iv. 6; (4) John Mark, Ac. xii. 12.

Ἰώβ, ὁ (Heb.), *Job*, Ja. v. 11.*

Ἰωβήδ, see *Ἰωβήδ*.

Ἰωήλ, ὁ (Heb.), *Joel*, the prophet, Ac. ii. 16.*

Ἰωνάν, ὁ (Heb.), *Jonan*, Lu. iii. 30.*

Ἰωνᾱς, *ᾱ, ὁ*, *Jonas*, or *Jonah*, (1) the prophet, Mat. xii. 39-41; (2) the father of Peter, Jn. i. 42.

Ἰωράμ, ὁ (Heb.), *Joram*, or *Jehoram*, son of Jehoshaphat, Mat. i. 8.*

Ἰωρεμ, ὁ (Heb.), *Jorim*, Lu. iii. 29.*

Ἰωσαφάτ, ὁ (Heb.), *Jehoshaphat*, Mat. i. 8.*

Ἰωσῆς, ἡ (or ἦτος, W. H.), ὁ, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.*

Ἰωσήφ, ὁ (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήχ), 30; (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathæa, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσῆς.

Ἰωσας, οὐ, ὁ, *Josiah*, Mat. i. 10, 11.*

ἰῶτα, τὸ *iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.*

K

Κ, κ, κάππα, *kappa*, *k*, the tenth letter. As a numeral, κ' = 20; κ = 20,000.

κάγώ (κάμολ, κάμέ), contr. for καὶ ἐγὼ (καὶ ἐμοί, καὶ ἐμέ), and I, I also, even I.

καθά, adv., contr. from καθ' ὡς, according as, Mat. xxvii. 10.*

καθ-αίρεσις, εως, ἡ, *demolition*, *destruction* (opp. to οἰκοδομή, which see), 2 Cor. x. 4, 8, xiii. 10.*

καθ-αίρῶ, καθελῶ, καθεῖλον, (1) to take down, Ac. xiii. 29; (2) to demolish, destroy, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

καθαίρω, ἀρῶ, to cleanse, to prune, Jn. xv. 2; Heb. x. 2 (W. H. καθαρίζω).*

καθ-άπερ, adv., even as, just as, 1 Th. ii. 11.

καθ-άπτω, ἀψω, to fasten on, intrans., Ac. xxviii. 3 (gen.).*

καθαρίζω, att. fut. καθαριῶ, to cleanse, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; to declare clean, i.e., from ceremonial pollution, Ac. x. 15.

καθαρισμός, οὐ, ὁ, *cleansing*, physical, moral, or ceremonial, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S).*

καθαρός, ὁ, ὅν, *clean*, *pure*, physically, morally, or ceremonially, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

καθαρότης, τητος, ἡ, *purity*, i.e., ceremonial, Heb. ix. 13.*

καθ-έδρα, ας, ἡ, *a seat*, lit., Mat. xxi. 12; Mar. xi. 15; met., *a chair of authority*, Mat. xxiii. 2.*

καθ-έξομαι, to sit down, ἐν or ἐπὶ, dat., Lu. ii. 46; Jn. iv. 6.

καθ-εἰς (W. H. καθ' εἰς), adv. (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), *one by one*, Jn. viii. 9.

καθ-εξῆς, adv. (see Gr. § 126d), *in orderly succession*, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., soon afterwards; Ac. iii. 24, οἱ κ., those that come after.*

καθ-εἰδώς, to sleep, lit., Mat. viii. 24; fig., 1 Th. v. 6.

καθηγητής, οὐ, ὁ, *a guide*, *master*, Mat. xxiii. 8 (not W. H.), 10.*

καθ-ήκω, used only impers., *it is fit*, *it is becoming* (acc., inf.), Ac. xxii. 22; τὸ καθήκον, *the becoming*, Ro. i. 28.*

καθ-ημαι, 2d pers. κάθη for κάθῃσθαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), *to be seated*, *to sit down*, *to sit*, *to be settled*, *to abide*; with εἰς, ἐν, ἐπὶ (gen., dat., acc.).

καθ-ημερινός, ἡ, ὅν, *daily*, Ac. vi. 1.*

καθ-ίζω, ἴσω, (1) trans., *to cause to sit down*, *to set*; (2) intrans., *to seat one's self*, preps. as κάθημαι; *to sit down*, *to be sitting*, *to tarry*; mid. in Mat. xix. 28; Lu. xxii. 30.

καθ-ίημι, 1st aor. καθήκα (see Gr. § 112, Bu. 46), *to send* or *let down*, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.*

καθ-ίστημι (and καθιστάω or -ανω), *to appoint*, *constitute*, *make*, *ordain*, *to conduct*, Ac. xvii. 15; *to appoint as ruler over* (ἐπὶ, gen., dat., acc.).

καθ-ὅς, adv. (for καθ' ὅς), *as*, *according as*, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.*

καθολικός, ἡ, ὅν, *general*, *universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).*

καθ-όλου, adv., *entirely*; καθόλου μή, Ac. iv. 18, *not at all*.*

καθ-οπλίσω, to arm fully, pass., Lu. xi. 21.*

καθ-όρα, ὤ, to see clearly, pass., Ro. i. 20.*

καθ-ότι, adv., *as*, *according as*, Ac. ii. 45, iv. 35; *because that*, *for*, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).*

καθ-ὡς, adv., *according as*, *even as*.

καθὼς-περ, adv., *just as*, Heb. v. 4 (W. H.).*

καί, conj., *and*, *also*, *even*. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

Καϊάφας, ὁ, ὁ, *Caiaphas*, Jn. xi. 49.

Καῖν, ὁ (Heb.), *Cain*, Heb. xi. 4.

Καϊνάν, ὁ (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.*

καινός, ἡ, ὅν, *new*, Lu. v. 38; Ac. xvii. 19. Syn.: νέος is new under the aspect of time; καινός, new in quality, of different character.

καινότης, τητος, ἡ, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.*

καί-περ, conj., *although*, Phil. iii. 4; Heb. v. 8.

καιρός, οὐ, ὁ, *a fixed time*, *season*, *opportunity*, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. Syn.: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, *crisis*, *opportunity*.

Καῖσαρ, ἀπος, ὁ, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

Καϊσάρεια, ας, ἡ, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

καί-τοι, conj., *and yet, although*, Heb. iv. 3; so *καίτοιγε*.
καίω, perf. pass. *κέκανυαι*, to *kindle, light*, Mat. v. 15; pass., to *burn*, Lu. xii. 35; to *burn, consume*, Jn. xv. 6; fig., Lu. xxiv. 32.
κάκει (καί *έκει*), *and there*, Ac. xiv. 7.
κάκειθεν (καί *έκειθεν*), *and thence*, Ac. vii. 4, xx. 15.
κάκεινος, η, ο (καί *έκεινος*), *and he, she, it*, Lu. xi. 7; Ac. xv. 11.
κακία, as, ή, *badness*, (1) of character, *wickedness*, Ac. vii. 22; (2) of disposition, *malice, ill-will*, Col. iii. 8; (3) of condition, *affliction, evil*, Mat. vi. 34.
κακο-ήθεια, as, ή, *malignity*, Ro. i. 29.*
κακο-λογέω, ώ, to *speak evil of* (acc.), Mar. ix. 39; Ac. xix. 9; to *curse*, Mat. xv. 4; Mar. vii. 10.*
κακο-πάθεια, as, ή, *a suffering of evil, affliction*, Ja. v. 10.*
κακο-παθέω, ώ, to *suffer evil, to endure affliction*, 2 Tim. ii. 3 (W. H. *συνκακ*), 9, iv. 5; Ja. v. 13.*
κακοποιέω, ώ, abs., to *do harm*, Mar. iii. 4; Lu. vi. 9; to *do wrong*, 1 Pet. iii. 17; 3 Jn. 11.*
κακοποιός, όν, as subst., *an evil-doer*, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.*
κακός, ή, όν, *evil, wicked*; τὸ κακόν, *wickedness*, Mat. xxvii. 23; also *affliction*, Lu. xvi. 35.
κακ-οὐργος, ον, as subst., *a malefactor*, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.*
κακ-ουχέω, ώ, only in pass., part., *treated ill, harassed*, Heb. xi. 37, xiii. 3.*
κακώω, ώ, ώσω, to *ill-treat, oppress*, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; to *embitter*, Ac. xiv. 2.*
κακώς, adv., *badly, wickedly*, Jn. xviii. 23; κακώς *έχειν*, to *be sick, or in trouble*, Mat. iv. 24; Lu. v. 31.
κάκωσις, εως, ή, *affliction, ill-treatment*, Ac. vii. 34.*
καλάμη, ης, ή, *stubble*, 1 Cor. iii. 12.*

κάλαμος, ου, ό, *a stalk*, as (1) *a reed, growing*, Mat. xi. 7; (2) *a reed*, as a mock sceptre, Mat. xxvii. 29; (3) *a pen*, 3 Jn. 13; (4) *a measuring-rod*, Rev. xxi. 15.
καλέω, ώ, έσω, *κέκληκα*, to *call*; hence, (1) to *summon*, Lu. xix. 13; (2) to *name*, Mat. i. 21, x. 25; (3) to *invite*, Jn. ii. 2; (4) to *appoint, or select*, for an office, Heb. v. 4; (5) pass., to *be called, or accounted*, i.e., to *be*, Mat. v. 9, 19; Ja. ii. 23.
καλλι-έλαιος, ου, ή, *a cultivated olive tree*, Ro. xi. 24.*
καλλίων (compar. of καλός), *better*; adv., κάλλιον, Ac. xxv. 10.*
καλο-διδάσκαλος, ου, ό, ή, *a teacher of what is good*, Tit. ii. 3. (N. T.)*
Καλοί Διμένες, *Fair Havens*, a harbor in the island of Crete, Ac. xxvii. 8.*
καλο-ποιέω, ώ, to *act uprightly*, 2 Th. iii. 13. (S.)*
καλός, ή, όν, *beautiful*; (1) physically, Lu. xxi. 25; (2) morally beautiful, good, noble, Mat. v. 16; Heb. xiii. 18; (3) *excellent, advantageous*, Lu. vi. 43; 1 Cor. vii. 1.
κάλυμμα, ατος, τὸ, *a covering, veil*, 2 Cor. iii. 13-16.*
καλύπτω, ψω, to *cover, veil*, Lu. xiii. 30; 2 Cor. iv. 3.
καλώς, adv., *well, rightly, nobly*, Jn. iv. 17; 1 Cor. xiv. 17.
κάμέ, see *κάγω*.
κάμηλος, ου, ό, ή, *a camel*, Mar. i. 6, x. 25.
κάμινος, ου, ή, *a furnace*, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.*
καμ-μύω (κατά *and* μύω), to *shut, close the eyes*, Mat. xiii. 15; Ac. xxviii. 27.*
κάμνω, καμῶ, perf. *κέκμηκα*, to *be weary, to be sick*, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).
κάμω, see *κάγω*.
κάμπτω, ψω, to *bend the knee, bow*, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.*
κάν (καί *έάν*), *and if*, Lu. xiii. 9; *even if, though*, Mat. xxvi. 35; *if even*, Heb. xii. 20; elliptically, *if only*, Mar. v. 28; Ac. v. 15.
Κανά, ή, *Cana*, Jn. ii. 1, 11.
Κανανίτης, ου, ό, *a Zealot* (from

the Aramaic, meaning the same as ζηλωτής), Mat. x. 4; Mar. iii. 18 (W. H. read *Καναναίος*, which has the same meaning). (N. T.)*
Κανδάκη, ης, ή, *Candace*, Ac. viii. 27.*
κανών, όνος, ό, prop. *a rod*; hence, (1) *a rule of conduct*, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) *a limit or sphere of duty, province* (R. V.), 2 Cor. x. 13, 15, 16.*
Καπερ-ναούμ, or Καφαρ-ναούμ (W. H.), ή (Heb.), *Capernaum*, Jn. vi. 17, 24.
καπηλεύω, to *be a petty trader*; hence (with acc.), to *make merchandise of, or adulterate, corrupt*, 2 Cor. ii. 17.*
καπνός, ου, ό, *smoke*, Ac. ii. 19; Rev. viii. 4.
Καππαδοκία, as, ή, *Caprpadocia*, Ac. ii. 9; 1 Pet. i. 1.*
καρδία, as, ή, *the heart*, met., as the seat of the affections, but chiefly of the understanding; fig., *the adulation of the earth*, Mat. xii. 40.
καρδιο-γνώστης, ου, ό, *a knower of hearts*, Ac. i. 24, xv. 8. (N. T.)*
καρπός, ου, ό, *fruit, produce*, Lu. xii. 17; met., for children, Ac. ii. 30; *deeds, conduct*, the fruit of the hands, Mat. iii. 8; *effect, result*, Ro. vi. 21. Praise is called *the fruit of the lips*, Heb. xiii. 15.
Κάρπος, ου, ό, *Carpus*, 2 Tim. iv. 13.*
καρποφορέω, ώ, ήσω, to *bring forth fruit*, Mar. iv. 28; mid., to *bear fruit of one's self*, Col. i. 6.
καρπο-φόρος, ον, *fruitful*, Ac. xiv. 17.*
καρτερέω, ώ, ήσω, to *be strong, steadfast*, Heb. xi. 27.*
κάρφος, ους, τὸ, *a dry twig, a straw*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.*
κατά, prep., gov. the gen. and acc. cases, *down*; hence, gen., *down from, against*, etc.; acc., *according to, against*, etc. (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu 334 sq.). In composition, *κατά* may import *descent, subjection, opposition, distribution*, and with certain verbs (as of destruction, diminution

tion, and the like) is *intensive* = "utterly."
κατα-βαίνω, βήσομαι, βέθηκα, 2^d aor. κατέβην, *to go or come down, descend*, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.
κατα-βάλλω, 1st aor. pass. κατεβλήθην, *to cast down*, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. 9 mid., *to lay*, as a foundation, Heb. vi. 1.*
κατα-βαρέω, ὦ, *to weigh down, to burden*, 2 Cor. xii. 16.*
κατα-βαρύνω = καταβαρέω, Mar. xiv. 40 (W. H.).*
κατά-βασις, εως, ἡ, *descent, place of descent*, Lu. xix. 37.*
κατα-βιβάζω, *to bring down, cast down*, Mat. xi. 23 (W. H. καταβαλῶ), Lu. x. 15 (Rec., W. H. mrg.).*
κατα-βολή, ἡς, ἡ, *a founding, laying the foundation of*, Mat. xiii. 35; Heb. xi. 11.
κατα-βραβεύω, *to give judgment against as umpire of the games, to deprive of reward*, Col. ii. 18.*
κατ-αγγελεύς, εως, ὁ, *a proclaimer, a herald*, Ac. xvii. 18. (N. T.).*
κατ-αγγέλλω, *to declare openly, to proclaim, to preach*, Ac. xiii. 5, xv. 36.
κατα-γελᾶω, ὦ, *to laugh at, deride*, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.*
κατα-γινώσκω, *to condemn, blame*, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.*
κατ-αγγννμι, fut. κατεῶ, *to break down, to break in pieces*, Mat. xii. 20; Jn. xix. 31-33.*
κατ-άγω, *to bring down*, as Ac. ix. 30; Ro. x. 6; as a nautical term, *to bring to land*, Lu. v. 11; pass., *to come to land*, Ac. xxviii. 3, xxviii. 12.
κατ-αγωνίζομαι, dep., *to contend against, subdue* (acc.), Heb. xi. 33.*
κατα-δέω, ὦ, *to bind up*, as wounds, Lu. x. 34.*
κατά-δηλος, ον, *thoroughly evident*, Heb. vii. 15.*
κατα-δικάζω, *to condemn, to pronounce sentence against*, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.*

κατα-δίκη, ἡς, ἡ, *a sentence of condemnation*, Ac. xxv. 15 (W. H.).*
κατα-διώκω, *to follow closely*, —Mar. i. 36.*
κατα-δουλόω, ὦ, ὥσω, *to enslave*, 2 Cor. xi. 20; Gal. ii. 4.*
κατα-δυναστεύω, *to exercise power over, to oppress*, Ac. x. 38; Ja. ii. 6.*
κατά-θεμα, W. H. for κατανάθεμα, Rev. xxii. 3. (N. T.).*
κατα-θεματίζω, W. H. for κατανάθεθ, Mat. xxvi. 74. (N. T.).*
κατ-αίσχύνω, *to make ashamed*, 1 Cor. i. 27; *to dishonor*, 1 Cor. xi. 4, 5; *to shame*, as with disappointed expectation, 1 Pet. ii. 6; pass., *to be ashamed*, as Lu. xiii. 17.
κατα-καίω, αὔσω, *to burn up, to consume entirely*, as Mat. iii. 12; Heb. xiii. 11.
κατα-καλύπτω, in mid., *to wear a veil*, 1 Cor. xi. 6, 7.*
κατα-καυχάομαι, ὦμαι, *to rejoice against, to glory over* (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).*
κατά-κειμαι, *to lie down*, as the sick, Mar. i. 30; *to recline at table*, Mar. xiv. 3.
κατα-κλάω, ὦ, *to break in pieces*, Mar. vi. 41; Lu. ix. 16.*
κατα-κλείω, *to shut up, confine*, Lu. iii. 20; Ac. xxvi. 10.*
κατα-κληρο-δοτέω, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H. read the following). (S.).*
κατα-κληρο-νομέω, ὦ, *to distribute by lot*, Ac. xiii. 19 (W. H.). (S.).*
κατα-κλίνω, νῶ, *to cause to recline at table*, Lu. ix. 14, 15 (W. H.); mid., *to recline at table*, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.*
κατα-κλύζω, σω, *to inundate, deluge*, pass., 2 Pet. iii. 6.*
κατα-κλυσμός, οὗ, ὁ, *a deluge, flood*, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.*
κατ-ακολουθεῖω, ὦ, *to follow after* (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.*
κατα-κόπτω, ψω, *to wound*, Mar. v. 5.*
κατα-κρημνίζω, σω, *to cast down headlong*, Lu. iv. 29.*
κατά-κριμα, ατος, τό, *con-*

demnation, Ro. v. 16, 18, viii. 1.*
κατα-κρίνω, νῶ, *to judge worthy of punishment* (gen. and dat.), *to condemn*, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.
κατά-κρισις, εως, ἡ, *the act of condemnation*, 2 Cor. iii. 9, vii. 3. (N. T.).*
κατα-κυριεύω, *to exercise authority over*, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; *to get the mastery of*, Ac. xix. 16 (gen.).
κατα-λαλέω, ὦ, *to speak against* (gen.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.*
κατα-λαλιά, ἀς, ἡ, *evil-speaking, defamation*, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).*
κατά-λαλος, ον, ὁ, ἡ, *an evil-speaker, a defamer*, Ro. i. 30. (N. T.).*
κατα-λαμβάνω, λήψομαι, *to seize or lay hold of*, as Mar. ix. 18; *to grasp, to obtain*, as the prize in public games, Phil. iii. 12, 13; *to overtake*, 1 Th. v. 4; mid., *to comprehend, to perceive*, δτι, acc. and inf., Ep. iii. 18.
κατα-λέγω, *to register, to enrol*, pass., 1 Tim. v. 9.*
κατά-λειμμα, ατος, τό, *a remnant, a residue*, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).*
κατα-λείπω, ψω, *to leave utterly, to forsake*, Mar. x. 7; *to depart from*, Heb. xi. 27; *to leave remaining, to reserve*, Ro. xi. 4.
κατα-λιθάζω, σω, *to stone, to destroy by stoning*, Lu. xx. 6. (N. T.).*
καταλλαγή, ἡς, ἡ, *reconciliation*, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.* Syn.: see ἀπολότρωσις.
κατ-αλλάσσω, ξω, *to reconcile* (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.*
κατά-λοιπος, ον, plur., *the rest, the residue*, Ac. xv. 17.*
κατάλυμα, ατος, τό, *a lodging-place, an inn*, Lu. ii. 7; *a guest-chamber*, Mar. xiv. 14; Lu. xxii. 11.*
κατα-λύω, ὥσω, *to unloose*, (1) lit., of a building, *to destroy*, Mar. xiv. 58; (2) fig., of law or command, *to render*

void, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.
κατα-μανθάνω, 2d aor. *κατέμαθον*, *to consider carefully*, Mat. vi. 28.*
κατα-μαρτυρέω, ὦ, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxviii. 13; Mar. xiv. 60, xvi. 4 (not W. H.).*
κατα-μένω, *to remain, abide*, Ac. i. 13.*
κατα-μόνας (W. H. *κατὰ μόνας*), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.*
κατ-ανά-θεμα, ατος, τό, *a curse*, Rev. xxii. 3; see *κατάθεμα*. (N. T.)*
κατ-ανα-θεματίζω, *to curse, devote to destruction*, Mat. xxvi. 74; see *καταθεματίζω*. (N. T.)*
κατ-αν-αλίσκω, *to consume*, as fire, Heb. xii. 29.*
κατα-ναρκάω, ὦ, ἤσω, *to be burdensome to* (gen.), 2 Cor. xi. 9, xii. 13, 14.*
κατα-νέω, *to nod, to make signs to, dat.*, Lu. v. 7.*
κατα-νόω, ὦ, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.
κατ-αντάω, ὦ, *to come to, to arrive at*, with els, as Ac. xvi. 1; once with *ἀντικρύν*, Ac. xx. 15; met., *to attain to*, Phil. iii. 11.
κατάνυξις, εως, ἡ, *stupor*, Ro. xi. 8. (S.)*
κατα-νύσσω, ξω, 2d aor., pass. *κατενύγην*, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)*
κατα-αξιόω, ὦ, ὥσω, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.*
κατα-πατέω, ὦ, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.
κατάπαυσις, εως, ἡ, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.*
κατα-παύω, (1) trans., *to restrain*, acc. (also τοῦ μή, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) intrans., *to rest*, ἀπό, Heb. iv. 4, 10.*
κατα-πέτασμα (πετάννυμι), ατος, τό, *a veil, curtain, separating the holy place and the*

holy of holies, as Lu. xxiii. 45. (S.)
κατα-πίνω, 2d aor. *κατέπιον*, 1st aor. pass. *κατεπόθην*, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.*
κατα-πίπτω, 2d aor. *κατέπεσον*, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.*
κατα-πλέω, εύσομαι, 1st aor. *κατέπλευσα*, *to sail to land*, Lu. viii. 26.*
κατα-πονέω, ὦ, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.*
κατα-ποντίζω, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.*
κατ-άρα, ας, ἡ, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.*
κατ-αράομαι, ὦμαι, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.*
κατ-αργέω, ὦ, ἤσω, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (ἀπό), Ro. vii. 2; Gal. v. 4.
κατ-αριθμέω, ὦ, *to number among*, Ac. i. 17.*
κατ-αρτίζω, ἴσω, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.
κατάρτισις, εως, ἡ, *a perfecting*, 2 Cor. xiii. 9.*
καταρτισμός, οὔ, ὅ, *a perfecting*, Ep. iv. 12. (N. T.)*
κατα-σειώ, σω, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.*
κατα-σκάπτω, ψω, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).*
κατα-σκευάζω, ἄσω, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.
κατα-σκηνόω, ὦ, ὥσω, *to pitch one's tent, to dwell*, Mat. xiii.

32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.*
κατα-σκήνωσις, εως, ἡ, *a dwelling-place, a haunt*, as of birds, Mat. viii. 20; Lu. ix. 58.*
κατα-σκιάζω, σω, *to overshadow*, Heb. ix. 5.*
κατα-σκοπέω, ὦ, *to spy out, to plot against*, Gal. ii. 4.*
κατά-σκοπος, ου, ὁ, *a spy*, Heb. xi. 31.*
κατα-σοφίζομαι, σομαι, *to deal deceitfully with*, Ac. vii. 19.*
κατα-στέλλω, λῶ, 1st aor. *κατέστειλα*, *to appease, restrain*, Ac. xix. 35, 36.*
κατά-στημα, ατος, τό, *behavior, conduct*, Tit. ii. 3.*
κατα-στολή, ἡς, ἡ, *dress, attire*, 1 Tim. ii. 9.*
κατα-στρέφω, ψω, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xv. 16 (W. H.).*
κατα-στηνιάω, ὦ, ἄσω, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)*
κατα-στροφή, ἡς, ἡ, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).*
κατα-στρώννυμι, στρώσω, *to prostrate, slay*, 1 Cor. x. 5.*
κατα-σύρω, *to drag along by force*, 1 & xii. 58.*
κατα-σφαίω, ξω, *to slay*, Lu. xix. 27.*
κατα-σφραγίζω, σω, *to seal up*, as a book, Rev. v. 1.*
κατά-σχέσις, εως, ἡ, *a possession*, Ac. vii. 5, 45. (S.)*
κατα-τίθημι, θήσω, 1st aor. *κατέθηκα*, *to deposit*, as a body in a tomb, Mar. xv. 46 (W. H. *τίθημι*); mid. *κατατίθεσθαι χάριν*, *to gain favor with* (dat.), Ac. xxiv. 27 xxv. 9.*
κατα-τομή, ἡς, ἡ, *mutilation* paronomasia with *περιτομή*, Phil. iii. 2.*
κατα-τοξεύω, *to transfix*, Heb. xii. 20 (W. H. omit).*
κατα-τρέχω, 2d aor. *κατέδραμον*, *to run down* (ἐπὶ, acc.), Ac. xxi. 32.*
κατα-φάγω, see *κατεσθίω*.
κατα-φέρω, κατρίσω, 1st aor. *κατήνεγκα*, pass. *κατηνέχθην*, *to cast down*, as an adverse vote, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down*, *to be overcome*, Ac. xx. 9.*

κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge*, with *els*, Ac. xiv. 6; with *inf.*, Heb. vi. 18.*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατεφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθέρω).*

κατα-φιλέω, *ω*, *to kiss affectionately*, or *repeatedly* (acc.), as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, *ω*, *hsw*, *to despise* (gen.), as Mat. vi. 24.

καταφρονήτης, *οῦ, ὁ*, *a despiser*, Ac. xiii. 41. (S.)*

κατα-χέω, *εύσω*, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.*

κατα-χθόνιος, *ον*, *subterranean*, Phil. ii. 10.*

κατα-χράσσομαι, *ῶμαι*, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).*

κατα-ψύχω, *ω*, *to cool*, *to refresh*, Lu. xvi. 24.*

κατ-εἰδωλος, *ον*, *full of idols* (R. V.), Ac. xvii. 16. (N.T.)*

κατ-έναντι, adv., or as prep. with gen., *over against*, *before*, *in presence* or *in sight of*.

κατ-ενώπιον, adv., *in the presence of* (gen.). (S.)

κατ-εξουσιάζω, *ω*, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.)*

κατ-εργάζομαι, *άσσομαι*, with mid. and pass. aor. (augm. *el*), *to accomplish*, *achieve*, Ro. xv. 18; Ep. vi. 13; *to work out*, *result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατέλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and -έσθω (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up*, *to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-ευθύνω, *νῶ*, *to direct*, *to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.*

κατ-ευλογέω, *ω*, *to bless greatly*, Mar. x. 16 (W. H.).*

κατ-ἐφ-ίστημι, 2d aor. κατεπέστην, *to rise up against*, Ac. xviii. 12. (N.T.)*

κατ-έχω, *κατασχέσω*, *to seize on*, *to hold fast*, *to retain*, *possess*, *to prevent* from doing

a thing (τοῦ μή, with *inf.*), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατείχον *els τὸν αἰγιαλόν*, *they held for the shore*, Ac. xxvii. 40.

κατ-ηγورέω, *ῶ*, *hsw*, *to accuse*, *to speak against*, abs., or with person in gen.; charge in gen. alone or after *περὶ* or *κατὰ*; pass., *to be accused*; with *ὑπὸ* or *παρά*, of the accuser.

κατηγορία, as, ἡ, *an accusation*, a charge, pers. in gen. alone, or after *κατὰ*; charge also in gen., 1 Tim. v. 19; Tit. i. 6.

κατήγορος, *ου, ὁ*, *an accuser*, Ac. xiii. 30, 35.

κατήγωρ, ὁ (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.)*

κατήφεια, as, ἡ, *dejection*, *gloom*, Ja. iv. 9.*

κατ-ηχέω, *ῶ*, *hsw*, perf., pass. κατήχημαι (ἡχος), *to instruct orally*, *to teach*, *inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.*

κατ' ἰδίαν, *separately*, *privately*, *by one's self* (see *idios*).

κατ-ίσω, *ῶ* (*lōs*), *to cover with rust*, Ja. v. 3. (Ap.)*

κατ-ισχύω, *ω*, *to prevail against*, *overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.*

κατ-οικέω, *ῶ*, (1) intrans., *to dwell*, with *ἐν*, *els* (const. *præg.*), *ἐπὶ*, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in*, *to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

κατοικήσις, *ews, ἡ*, *a dwelling*, *habitation*, Mar. v. 3.*

κατοικήτήριον, *ου, τό*, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S.)*

κατοικία, as, ἡ, *a dwelling*, *habitation*, Ac. xvii. 26.*

κατ-οικίω, *ω*, *to cause to dwell*, Ja. iv. 5 (W. H.).*

κατοπτρίζω, mid., *to behold*, as in a mirror, 2 Cor. iii. 18.*

κατ-όρθωμα, *ατος, τό*, *an honorable or successful achievement*, Ac. xxiv. 2 (W. H. διόρθωμα).*

κάτω, adv., *downwards*, *down*,

Mat. iv. 6, *beneath*, Mar. xiv. 66; of age, comp., *κατωτέρω*, *under*, Mat. ii. 16.

κατώτερος, *α, ον* (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2 c, Bu. 28).*

καύμα, *ατος, τό* (καίω), *heat*, *scorching heat*, Rev. vii. 16, xvi. 9.*

καυματίζω, *σω*, *to scorch*, *burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.*

καύσις, *ews, ἡ*, *a burning*, *burning up*, Heb. vi. 8.*

καυσόω, *ῶ*, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.)*

καύσων, *ωνος, ὁ*, *scorching heat*; perhaps a hot wind from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S.)*

καυτηριάζω (W. H. *καυστ-*), *to brand*, as with a hot iron; fig., pass., 1 Tim. iv. 2.*

καυχάομαι, *ῶμαι*, 2d pers. *καυχᾶσαι*, fut. *ἡσομαι*, *to glory*, *to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with prep., *ἐν*, *περὶ*, gen.; *ὑπέρ*, gen.; *ἐπὶ*, dat.

καύχημα, *ατος, τό*, *the ground of glorying*, as Ro. iv. 2; *a glorying*, 1 Cor. v. 6.

καύχησης, *ews, ἡ*, *the act of boasting*, *glorying*, Ro. xv. 17; Ja. iv. 16. (S.)

Καφαρναούμ (see Καπερναούμ), *Capernaum*.

Κεγχρεά, *ῶν, αἱ*, *Cenchreae*, a port of Corinth, Ac. xviii. 18; Ro. xvi. 1.*

κέδρος, *ον, ἡ*, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.*

Κεδρών, ὁ (Heb. *dark* or *turbid*), *Cedron*, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.*

κείμαι, *σαι, ται*; impf. *έκειμην*, *σο, το*; *to lie*, *to recline*, *to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be enacted*, as laws, 1 Tim. i. 9.

κεῖρα, as, ἡ, *a band* or *bandage* of linen, Jn. xi. 44.*

κείρω, *κερῶ*, *to shear*, as sheep, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.*

κέλευσμα, *ατος, τό*, *a command*, *a loud cry*, 1 Th. iv. 16.*

κελεύω, σω, *to command*, *to order*, Ac. iv. 15, v. 34.

κενοδοξία, ας, ἡ, *vainglory*, *empty pride*, Phil. ii. 3.*

κενό-δοξος, ον, *vainglorious*, Gal. v. 26.*

κενός, ἡ, ὅν, *empty*, *vain*, Ep. v. 6; Col. ii. 8; *empty-handed*, Lu. i. 53; Ja. ii. 20; *fruitless*, *ineffectual*, 1 Cor. xv. 10, 58. *Syn.* * κενός, *empty*, refers to the contents; μάταιος, *aimless*, *purposeless*, to the result.

κενο-φωνία, ας, ἡ, *empty disputing*, *useless babblings*, 1 Tim. vi. 20; 2 Tim. ii. 16. (N. T.)*

κενός, ὦ, ὥσω, with εαυτόν, *to empty one's self*, *divest one's self of rightful dignity*, Phil. ii. 7; *to make useless or false*, Ro. iv. 14; 1 Cor. i. 17, ix. 15; 2 Cor. ix. 3.*

κέντρον, ον, τό, *a sting*, Rev. ix. 10; 1 Cor. xv. 55, 56; *a goad*, Ac. ix. 5 (W. H. omit), xxvi. 14.*

κεντυρίων, ὄνος, ὁ, Latin (see Gr. § 154 c), *a centurion*, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.*

κενός, adv., *in vain*, Ja. iv. 5.*
κεραία, or κερέα (W. H.), ας, ἡ, *a little horn* (the small projecting stroke by which certain similar Hebrew letters are distinguished, as 7 and 7); met., *the minutest part*, Mat. v. 18; Lu. xvi. 17.*

κεραμεύς, ἔως, ὁ, *a potter*, Mat. xxvii. 7, 10; Ro. ix. 21.*

κεραμικός, ἡ, ὅν, *made of clay*, *earthen*, Rev. ii. 27.*

κεράμιον, ον, τό, *an earthen vessel*, *a pitcher*, Mar. xiv. 13; Lu. xxii. 10.*

κέραμος, ον, ὁ, *a roofing tile*, Lu. v. 19.*

κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), *to mix*, *to pour out for drinking*, Rev. xiv. 10, xviii. 6.*

κέρας, ατος, τό, *a horn*, as Rev. v. 6; fig., *for strength*, only Lu. i. 69; *a projecting point*, *horn of the altar*, only Rev. ix. 13.

κεράτιον, ον, τό, *a little horn*, the name of the fruit of the carob tree, Lu. xv. 16.*

κερδαίνω, ανώ, 1st aor. ἐκέρδησα,

to gain, *acquire*, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; *to gain*, *win*, Phil. iii. 8; *to gain over to a cause*, 1 Cor. ix. 19-22.

κέρδος, ον, τό, *gain*, *advantage*, Phil. i. 21, iii. 7; Tit. i. 11.*

κέρμα, ατος, τό (κείρω), *a small piece of money*, Jn. ii. 15.*

κερματιστής, οῦ, ὁ, *a money-changer*, Jn. ii. 14.*

κεφάλαιον, ον, τό, *a sum of money*, Ac. xxii. 28; *the sum*, *main point of an argument*, Heb. viii. 1 (see R. V. and mrg.)*

κεφαλαιώ (W. H. -λίδω), ὦ, ὥσω, *to smite on the head*, Mar. xii. 4.*

κεφαλῇ, ἡς, ἡ, *the head*, of human beings or animals; for the whole person, Ac. xviii. 6; *the head of a corner* (with γωνία), *corner-stone*, Lu. xx. 17; met., implying authority, *head*, *lord*, 1 Cor. xi. 3; Ep. i. 22; Col. i. 18.

κεφαλῆς, ἴδος, ἡ (prop. top), *a roll*, *a volume*, Heb. x. 7.*

κημώ, ον, τό, *to muzzle*, 1 Cor. ix. 9 (W. H. mrg.)*

κήνος, ον, ὁ, Latin (Gr. § 154 d, Bu. 16), *a tax*, *a poll-tax*, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.*

κήπος, ον, ὁ, *a garden*, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.*

κηπο-οὐρός, οῦ, ὁ, *a gardener*, Jn. xx. 15.*

κήριον, ον, τό, *a honeycomb*, Lu. xxiv. 42 (W. H. omit)*

κήρυγμα, ατος, τό, *a proclaiming*, *preaching*, as Mat. xii. 41; 1 Cor. i. 21; 2 Tim. iv. 17.

κήρυξ, υκος, ὁ, *a herald*, *a preacher*, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.*

κηρύσσω, ξω, (1) *to proclaim*, *to publish*, Mar. vii. 36; (2) specially, *to preach the Gospel*, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.

κήτος, ον, τό, *a sea monster*, *a whale*, Mat. xii. 40.*

Κηφᾶς, ᾶ, ὁ (Aramaic, *a rock*), Cephas, i.e., Peter, 1 Cor. i. 12, iii. 22.

κιβωτός, οῦ, ἡ, *a wooden chest*, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. xi. 7.

κιθάρα, ας, ἡ, *a harp*, 1 Cor. xiv. 7; Rev. xv. 2.

κιθαρίζω, *to play upon a harp*, 1 Cor. xiv. 7; Rev. xiv. 2.*

κιθαρ-φῶδός, οῦ, ὁ, *a harper*, *singer to the harp*, Rev. xiv. 2, xviii. 22.*

Κιλικία, ας, ἡ, *Cilicia*, Ac. vi. 9, xxi. 39.

κινάμωμον (W. H. κιννά-), ον, τό, *cinnamon*, Rev. xviii. 13.*

κινδυνεύω, σω, *to be in danger*, Lu. viii. 23; Ac. xix. 27, 40; 1 Cor. xv. 30.*

κίνδυνος, ον, ὁ, *danger*, *peril*, Ro. viii. 35; 2 Cor. xi. 26.*

κινέω, ὦ, ἡσώ, *to move*, *to stir*, Mat. xxiii. 4; Ac. xvii. 28; *to shake the head in mockery*, Mat. xxvii. 39; Mar. xv. 29; *to remove*, Rev. ii. 5, vi. 14; *to excite*, Ac. xvii. 28, xxi. 30, xxiv. 5.*

κίνησις, εως, ἡ, *a moving*, *agitation*, Jn. v. 3 (W. H. omit)*

Κίς (W. H. Kels), ὁ (Heb.), Kish, father of Saul, Ac. xiii. 21.*

κίχρημι, *to lend*, Lu. xi. 5.*

κλάδος, ον, ὁ, *a branch*, as Mat. xiii. 32; met., Ro. xi. 16-19.

κλαίω, αῦσω, (1) abs., *to wail*, *to lament*, Lu. xix. 41; (2) trans., *to weep for* (acc.) Mat. ii. 18.

κλάσις, εως, ἡ, *a breaking*, Lu. xxiv. 35; Ac. ii. 42.*

κλάσμα, ατος, τό, *a broken piece*, *a fragment*, as Mat. xiv. 20

Κλαύδη (W. H. Καῦδα), ης, ἡ, Clauda or Cauda, a small island near Crete, Ac. xxvii. 16.*

Κλαυδία, ας, ἡ, Claudia, 2 Tim. iv. 21.*

Κλαύδιος, ον, ὁ, Claudius, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (Lysias), Ac. xxiii. 26.*

κλαυθμός, οῦ, ὁ (κλαίω), *weeping*, *lamentation*, as Mat. ii. 18.

κλάω, ἄσω, only with ἄρτον *to break bread*, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, 1 Cor. xi. 24 (W. H. omit).

κλείς, κλειδός, acc. sing. κλειδα

οἱ κλεῖν, acc. plur. κλεῖδας or κλεῖς, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, x. 1; met., Lu. xi. 52.*
 κλέω, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.
 κλέμμα, ατος, τό (κλέπτω), theft, Rev. xi. 21.*
 Κλεόπας, α, ὁ, Cleopas, Lu. xxiv. 18.*
 κλέος, ους, τό, glory, praise, 1 Pet. ii. 20.*
 κλέπτης, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. Syn.: κλέπτης, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.
 κλέπτω, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.
 κλήμα, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.*
 Κλήμης, εντος, ὁ, Clement, Phil. iv. 3.*
 κληρονομέω, ὦ, ἥσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.
 κληρονομία, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.
 κληρο-νόμος, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.
 κλήρος, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.*
 κληρόν, ὦ, to make a heritage, Ep. i. 11.*
 κλήσις, εως, ἡ, a calling, invitation, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.
 κλητός, ἡ, ὄν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called, Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.
 κλίβανος, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.*
 κλίμα, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.*

κλινάριον, ου, τό, a small bed, Ac. v. 15 (W. H.).*
 κλίνη, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.
 κλινίδιον, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.*
 κλινώ, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.
 κλισία, ας, ἡ, a company reclining at a meal, Lu. ix. 14.*
 κλοπή, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.*
 κλύδων, ωνος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.*
 κλυδωνίζομαι, to be agitated, as waves by the wind, Ep. iv. 14. (S.)*
 Κλωπᾶς, ᾱ, ὁ, Clopas, Jn. xix. 25.*
 κνήθω, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.*
 Κνίδος, ου, ἡ, Cnidus, Ac. xxvii. 7.*
 κοδράντης, ου, ὁ, Lat. (see Gr. § 154 a, Bu. 17), a quadrans, farthings, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.)*
 κοιλία, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.
 κοιμάω, ὦ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.
 κοίμησις, εως, ἡ, repose, taking rest, Jn. xi. 13.*
 κοινός, ἡ, ὄν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.
 κοινώω, ὦ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.
 κοινωνέω, ὦ, ἥσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.
 κοινωνία, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

κοινωνικός, ἡ, ὄν, ready to communicate, liberal, 1 Tim. vi. 18.*
 κοινωνικός, ἡ, ὄν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.
 κοίτη, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.*
 κοιτών, ὦνος, ὁ, a bed-chamber, Ac. xii. 20.*
 κόκκινος, η, ὄν, dyed from the kokkos, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)
 κόκκος, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.
 κολάζω, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.*
 κολακεία (W. H. -κία), ας, ἡ, flattery, 1 Th. ii. 5.*
 κόλασις, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.*
 Κολασσαί, ὦν, αἱ, see Κολοσσαί.
 κολαφίζω, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)
 κολλάω, ὦ, ἥσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. xvii. 29.
 κολλούριον, or κολλύριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.*
 κολλυβιστής, οὔ, ὁ (κόλλυβος, small coin), a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.*
 κολοβώω, ὦ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.*
 Κολοσσαείς, ἑως, ὁ, plur. Κολοσσαείς (W. H. Κολασσαείς), Colossians, only in the heading and subscription (Rec.) to the Epistle.
 Κολοσσαί, or Κολασσαί, ὦν, αἱ, Colossa, Col. i. 2.*
 κόλπος, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακεῖσθαι, to be in the bosom of, i.e., recline next to, at table; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.*
κολυμβάω, ὦ, ἤσω, *to swim*, Ac. xxvii. 43.*
κολυμβήθρα, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, ιι (Rec.).*
κολωνία, or **κολωνία** (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.).*
κομάω, ὦ, *to wear the hair long*, ι Cor. xi. 14, 15.*
κόμη, ης, ἡ, *hair of the head*, ι Cor. xi. 15.*
κομίζω, σω, mid. fut. **κομίσομαι** or **κομοῦμαι**, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain, better*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.
κομψότερον (comp. of **κομψός**), *better, of convalescence, adverbially with ἔχω*, Jn. iv. 52.*
κονιάω, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.*
κονι-ορτός, οὔ, ὁ (δρνυμι), *dust*, Mat. x. 14.
κοπάζω, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.*
κοπετός, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.*
κοπή, ης, ἡ, *cutting, slaughter*, Heb. vii. 1.*
κοπιᾶω, ὦ, ὄσω, *to be weary*, Mat. xi. 28; *to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; ι Cor. xv. 10.
κόπος, ου, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.
κοπρία, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.*
κόπριον, ου, τό, *dung*, Lu. xiii. 8 (W. H.).*
κόπτω, mid. fut. **κόβομαι**, *to cut off*, as branches, trees, etc., Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.
κόραξ, ακος, ὁ, *a raven*, Lu. xii. 24.*
κοράσιον, ου, τό (prop. dim. from **κόρη**), *a girl*, as Mar. vi. 22, 28.
κορβάν (W. H. **κορβάν**), (indecl.), and **κορβανὰς**, ἀ, ὁ (from Heb.), (1) *a gift, an offering to God*, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.*

Κορέ, ὁ (Heb.), *Korah*, Ju. ιι.*
κορέννυμι, ἔσω, pass. perf. **κεκόρεσμαι**, *to satiate, satisfy*, Ac. xxvii. 38; ι Cor. iv. 8.*
Κορινθίος, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.*
Κόρινθος, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.
Κορνήλιος, ου, ὁ, *Cornelius*, Ac. x.*
κόρος, ου, ὁ (from Heb.), *a cor, the largest dry measure, equal to ten βάροι, or ten Attic medimni*, Lu. xvi. 7. (S.).*
κοσμέω, ὦ, ἤσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; ι Tim. ii. 9; met., with honor, Tit. ii. 10; ι Pet. iii. 5.
κοσμικός, ἡ, βν, (1) *earthly*, opp. to **ἐπουράνιος**, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.*
κόσμιος, ον, *orderly, modest*, ι Tim. ii. 9, iii. 2.*
κοσμο-κράτωρ, ορος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.*
κόσμος, ου, ὁ, (1) *ornament, decoration*, only ι Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, ι Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection, of anything*, Ja. iii. 6. *Syn.*: see **αἶών**.
Κούαρτος, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.*
κούμι (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read **κούμ**, the masculine form). (N. T.).*
κουστωδία, ας, ἡ (Latin, see Gr. § 154c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.).*
κουφίζω, *to lighten*, as a ship, Ac. xxvii. 38.*
κόφινος, ου, ὁ, *a basket*, as Mat. xiv. 20.
κράββατος (W. H. **κράβατος**), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.
κράζω, ἔω, *to cry out, hoarsely, or urgently, or in anguish*, Mar. v. 5; Ac. xix. 32.
κραπάλη, ης, ἡ, *surfing*,

caused by excessive drinking, Lu. xxi. 34.*
κρανίον, ου, τό, *a skull*, Lu. xxiii. 33; **Κρανίον Τόπος**, Greek for **Γολγοθά**, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.*
κράσπεδον, ου, τό, *the fringe, tassel, of a garment*, as Mat. xxiii. 5.
κραταίος, ἀ, βν, *strong, mighty*, ι Pet. v. 6.*
κραταιῶς, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; ι Cor. xvi. 13; Ep. iii. 16. (S.).*
κρατέω, ὦ, ἤσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. xx. 23.
κράτιστος, η, ον (prop. superlative of **κρατός**, see **κράτος**), *most excellent, most noble, a title of honor*, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.*
κράτος, ους, τό, *strength, power, dominion*, Ep. i. 19; ι Pet. iv. 11; Heb. ii. 14; **κατὰ κράτος**, Ac. xix. 20, *greatly, mightily*.
κραυγάζω, σω, *to cry out, to shout*, as Mat. xii. 19.
κραυγή, ης, ἡ, *a crying, outcry*, as Heb. v. 7.
κρέας (ατος, αος, contr. **κρέως**), τό, plur. **κρέατα**, **κρέα**, *flesh, flesh-meat*, Ro. xiv. 21; ι Cor. viii. 13.*
κρείσσω (or **ττ**-), ον (prop. compar. of **κρατός**, see **κράτος**), *stronger, more excellent*, as Heb. vii. 7, xii. 24.
κρεμάννυμι, or **κρεμάω**, ὦ, fut. ὄσω, *to hang up, trans.*, Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.
κρημνός, οὔ, ὁ (κρεμάννυμι), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.*
Κρής, ητός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.*
Κρήσκης, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.*
Κρήτη, ης, ἡ, *Crete*, now *Candia*, Ac. xxvii. 7.

κριθή, ἡς, ἡ, *barley*, Rev. vi. 6.*
 κρίθινος, η, ον, *made of barley*; *ἀρτοι κρίθινοι*, *barley loaves*, Jn. vi. 9, 13.*
 κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as I Cor. xi. 29.
 κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.*
 κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion, to think*, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, I Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, I Cor. vi. 6.
 κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.
 Κρίσπος, ου, ὁ, *Crispus*, Ac. xviii. 8; I Cor. i. 14.*
 κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, I Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.*
 κριτής, ου, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.
 κριτικός, ἡ, ον, *skilled in judging*, gen. obj., Heb. iv. 12.*
 κρούω, σω, *to knock at a door*, Lu. xiii. 25.
 κρίπτει, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.*
 κρυπτός, ἡ, ον, verbal adj. (κρύπτω), *hidden, secret*, Mat. x. 26; Ro. ii. 16.
 κρύπτω, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.
 κρυσταλλῶν, *to be clear*, like crystal, Rev. xxi. 11. (N.T.)*
 κρύσταλλος, ου, ὁ, *crystal*, Rev. iv. 6, xxii. 1.*
 κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.)*
 κρυφή (W. H. -ῆ), adv., *in secret, secretly*, Ep. v. 12.*
 κτάομαι, ὠμαι, fut. ἥσομαι, ἐκτησάμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 46), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; I Th. iv. 4.*
 κτήμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.
 κτήνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; I Cor. xv. 39; Rev. xviii. 13.*
 κτήτωρ, ορος, ὁ, *a possessor*, Ac. iv. 34.*
 κτίζω, σω, perf. pass. ἐκτισμαι, *to create, form, shape, physically or spiritually*, as Ro. i. 25; Ep. ii. 10.
 κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, *creature*, Ro. i. 25; *creation*, generally, Ro. viii. 19-22; (3) met., *an ordinance*, I Pet. ii. 13.
 κτίσμα, ατος, τό, *a thing created, a creature*, I Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.*
 κτιστής, ου, ὁ, *a founder; a creator*, I Pet. iv. 19.*
 κυβέλα, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.*
 κυβέρνησις, εως, ἡ, *governing, direction*, I Cor. xii. 28.*
 κυβερνήτης, ου, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.*
 κυκλεῶ, *to encircle, surround*, Rev. xx. 9 (W. H.)*
 κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.)*
 κύκλος, ου, ὁ, *a circle*; only in dat., κύκλω, as adv., abs., or with gen., *round about*, Mar. iii. 34; vi. 6.
 κυκλώω, ῶ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.)*
 κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N.T.)*
 κυλισμός, ου, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.)*
 κυλῶ (for κυλινδῶ), pass., *to be rolled, to wallow*, Mar. ix. 20.*
 κυλλός, ἡ, ον, *crippled, lame*, especially in the hands, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.
 κύμβαλον, ου, τό (κύμβος, *hol-low*), *a cymbal*, I Cor. xiii. 1.*
 κύμινον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.*
 κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.*
 Κύπριος, ου, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.
 Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.
 κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).
 Κυρηναῖος, ου, ὁ, *a Cyrenaean*, Ac. vi. 9, xi. 20.
 Κυρήνη, ης, ἡ, *Cyrene, a city of Africa*, Ac. ii. 10.*
 Κυρήνιος, ου, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.*
 κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name)*
 κυριακός, ἡ, ον, *of or pertaining to the Lord*, as the supper, I Cor. xi. 20; the day, Rev. i. 10.*
 κυριεύω, εῶσω, *to have authority*, abs., I Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.
 κύριος, ου, ὁ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217 b, Wi. § 19, 1a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.
 κυριότης, ητος, ἡ, *lordship, dominion*; collective concr., *lords*, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N.T.)*
 κυρόω, ῶ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.*
 κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., *of shameless persons*, Phil. ii. 2.
 κῶλον, ου, τό, *a limb, a carcase*, N T. plur. only, Heb. iii. 17.*
 κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.
 κῶμη, ης, ἡ, *a village, unwalled*, Mat. ix. 35.
 κωμό-πολις, εως, ἡ, *a large, city-like village, without walls*, Mar. i. 38.*
 κῶμος, ου, ὁ, *a feasting, revel-*

ing, Ro. xiii. 13; Gal. v. 21;
1 Pet. iv. 3.*
κῶνυψ, ὥπος, ὁ, *a gnat*, Mat.
xxiii. 24.*
Κῶς, ὦ, ἡ, *Cos*, Ac. xxi. 1.*
Κωσάμ, ὁ (Heb.), *Cosam*, Lu.
iii. 28.*
κωφός, ἡ, ὅν (κόπτω, lit., *blunt-
ed*), *dumb*, Mat. ix. 32, 33;
deaf, Mat. xi. 5.

Δ

Δ, λ, λάμβδα, *lambda*, *l*, the
eleventh letter. As a nu-
meral, λ' = 30; λ = 30,000.
λαγχάνω, 2d aor. ἔλαχον, trans.,
to obtain by lot, to obtain, acc.
or gen., Lu. i. 9; Ac. i. 17;
2 Pet. i. 1; abs., *to cast lots*,
περί, gen., Jn. xix. 24.*
Λάζαρος, ου, ὁ, *Lazarus*, (1) of
Bethany, Jn. xi. 1, 2; (2) in
the parable, Lu. xvi. 20-25.
λάθρα (W. H. λάθρα), (λανθά-
νω), adv., *secretly*, Jn. xi.
28.
λαίλαψ, ατος, ἡ, *a whirlwind*,
a violent storm, Mar. iv. 37;
Lu. viii. 23; 2 Pet. ii. 17.*
λακτιζω (λάξ, adv., *with the
heel*), *to kick*, Ac. ix. 5 (W.
H. omit), xxvi. 14.*
λαλέω, ὦ, ἡσώ, (1) *to utter a
sound, to speak*, absolutely,
Rev. x. 4; Heb. xii. 24; Ja.
ii. 12; (2) *to speak, to talk*,
with acc. of thing spoken,
also with modal dat. and
dat. of person addressed.
Hence, according to the
nature of the case, met., *to
declare*, by other methods
than *vivā voce*, as Ro. vii. 1;
*to preach, to publish, to an-
nounce*. Syn.: λέγω has refer-
ence to the *thought* uttered;
λαλέω simply to the *fact* of
utterance.
λαλιά, ας, ἡ, (1) *speech, report*,
Jn. iv. 42; (2) *manner of
speech, dialect*, Mat. xxvi. 73;
Mar. xiv. 70 (W. H. omit);
Jn. viii. 43.*
λαμά, or λαμμά (perh. Heb.),
and λεμά (Aram.), *why*, Mat.
xxvii. 46; Mar. xv. 34 (Ps.
xxii. 1). (N. T.)*
λαμβάνω, λήψομαι (W. H. λήμ-
ψομαι), ἐληψα, ἔλαβον, (1)
to take, as in the hand, Mat.
xiv. 19; hence, (2) *to claim*,
procure, Lu. xix. 12; (3) *to*

take by force, seize, Mat. xxi.
35; (4) *to take away*, by vio-
lence or fraud, Mat. v. 40;
(5) *to choose*, Ac. xv. 14; (6)
to receive, accept, obtain, Jn.
xvi. 24; Ja. iii. 1; Rev. xviii.
4; (7) in certain periphrastic
expressions — λαμβάνειν ἀρ-
χὴν, *to begin*; λ. λήθην, *to
forget*; λ. ὑπόμνησιν, *to re-
member*; λ. πείραν, *to expe-
rience*; λ. πρόσωπον, “*to
accept the person*,” i.e., *to
be partial*. The preposition
“from,” after this verb, is
expressed by ἐκ, ἀπὸ, παρὰ
(ὅτι, 2 Cor. xi. 24).
Λάμεχ, ὁ (Heb.), *Lamech*, Lu.
iii. 36.*
λαμπάς, ἄδος, ἡ, prop. *a torch*,
Rev. iv. 5, viii. 10; also *a
lamp*, Jn. xviii. 3. Syn.: φῶς
is light in general; φέγγος,
radiance; φωστῆρ, a heav-
enly body, luminary; λαμπάς,
a torch; λύχνος, *a lamp*.
λαμπρός, ἄ, ὅν, *shining, mag-
nificent*, Rev. xxii. 16; Lu.
xxiii. 11.
λαμπρότης, τητος, ἡ, *splendor*,
brightness, Ac. xxvi. 13.*
λαμπρῶς, adv., *magnificently*,
Lu. xvi. 19.*
λάμπω, ψω, ὡ, *to shine*, Mat. v. 15,
16, xvii. 2.
λανθάνω, 2d aor. ἔλαθον, (1) *to
be hidden*, abs., Mar. vii. 24;
Lu. viii. 47; (2) *to be hidden
from* (acc.), Ac. xxvi. 26; 2
Pet. iii. 5, 8; (3) for part.
constr., see Gr. § 394, 2,
Wi. § 54, 4, Bu. 299; Heb.
xiii. 2.*
λαξευτός, ἡ, ὅν, *hewn out of a
rock*, Lu. xxiii. 53. (S.)*
Λαοδικεία, ας, ἡ, *Laodicea*, Col.
ii. 1, iv. 13.
Λαοδικεύς, έως, ὁ, *a Laodicean*,
Col. iv. 16; Rev. iii. 14 (not
W. H.)*
λαός, οὔ, ὁ, (1) *a people*, spec.
of the people of God, Lu. ii.
31; Ac. iv. 10; (2) *the com-
mon people*, Mat. xxvi. 5.
λάρυγξ, υγγος, ὁ, *the throat*, Ro.
ix. 13.*
Λασαία (W. H. Λασεία), ας, ἡ,
Lasaea, Ac. xxvii. 8.*
λάσκω, 1st aor. ἐλάκησα, *to
burst asunder*, Ac. i. 18.*
λατομέω, ὦ, *to hew stones, to cut
stones*, Mat. xxvii. 60; Mar.
xv. 46. (S.)*

λατρεῖα, ας, ἡ, *worship, service
rendered to God*, Jn. xvi. 2;
Ro. ix. 4, xii. 1; Heb. ix. 1,
6.*
λατρεύω, σω, (1) *to worship, to
serve*, Ac. vii. 7; (2) *to offi-
ciate as a priest*, Heb. xiii.
10. Syn.: λατρεύω is to wor-
ship God, as any one may
do; λειτουργέω, to serve him
in a special office or min-
istry.
λάχανον, ου, τό, *an herb, a
garden plant*, Mat. xiii. 32.
Λεββατος, ου, ὁ, *Lebbaeus*, Mat.
x. 3 (not W. H.). See Θαδ
δαίος.*
λεγέων (W. H. λεγιών), ὄνος, ὁ
(Lat., see Gr. § 154 c, Bu. 16),
a legion, Mat. xxvi. 53; Mar.
v. 9, 15; Lu. viii. 30; in N.T.
times containing probably
6826 men. (N. T.)*
λέγω, only pres. and impf. in
N. T., (1) *to speak, to say*, Ac.
xiii. 15; Jn. i. 29; used also
of writings, as Jn. xix. 37;
(2) *to relate, to tell*, Lu. ix. 31,
xviii. 1; (3) *to call, pass.,
to be called or named*; (4) pass.,
to be chosen or appointed.
Dat. of person addressed.
Syn.: see λαλέω.
λείμμα, ατος, τό (λείπω), *a rem-
nant*, Ro. xi. 5.*
λείος, εια, εἶον, *smooth, level*,
Lu. iii. 5 (from S.)*
λείπω, ψω, *to leave, to be want-
ing*, Lu. xviii. 22; Tit. i. 5,
iii. 13; pass., *to be lacking, to
be destitute of*, Ja. i. 4, 5, ii.
15.*
λειτουργέω, ῶ, (1) *to serve pub-
licly in sacred things*, Ac.
xiii. 2; Heb. x. 11; (2) *to
minister to charitably*, Ro.
xv. 27.* Syn.: see λατρεύω.
λειτουργία, ας, ἡ, (1) *a public
ministration or service*, Lu.
i. 23; Phil. ii. 17; Heb. viii.
6, ix. 21; (2) *a charitable
gift*, Phil. ii. 30; 2 Cor. ix.
12.*
λειτουργικός, ἡ, ὅν, *employed
in ministering*, Heb. i. 14
(S.)*
λειτουργός, οὔ, ὁ, *a minister or
servant to*, gen. obj., Ro.
xiii. 6, xv. 16; Phil. ii. 25;
Heb. i. 7, viii. 2.*
λέντιον, ου, τό (Lat., see Gr.
§ 154 c), *a towel, apron*, Jn.
xiii. 4, 5. (N. T.)*

λεπίς, ἰδος, ἡ, *a scale*, Ac. ix. 18.*
 λέπρα, *as, ἡ, the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.*
 λεπρός, οὗ, ὁ, *a leper*, Lu. iv. 27, vii. 22.
 λεπτόν, οὐ, τὸ, *prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xxi. 2.*
 Λευί, or Λευίς (W. H. *Levells*), gen. Λευί, ὁ, *Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.
 Λευίτης, οὗ, ὁ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.*
 Λευιτικός, ἡ, ὅν, *Levitical*, Heb. vii. 11.*
 λευκαίνω, ἀνῶ, 1st aor. ἐλεύκανα, *to make white*, Mar. ix. 3; Rev. vii. 14.*
 λευκός, ἡ, ὅν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.
 λέων, οντος, ὁ, *a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.
 λήθη, ἡς, ἡ, *forgetfulness*, 2 Pet. i. 9.*
 ληνός, οὗ, ὁ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.*
 ἡρος, οὗ, ὁ, *idle talk*, Lu. xxiv. 11.*
 ληστής, οὗ, ὁ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτης.
 λῆψις (W. H. *λήμψις*), εως, ἡ λαμβάνω, *a receiving*, Phil. iv. 15.*
 λίαν, adv., *very much*; with adj. or adv., *very*, Mat. iv. 8; Mar. vi. 2.
 λίβανος, οὗ, ὁ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.*
 λιβανότος, οὗ, ὁ, *a censer for burning frankincense*, Rev. viii. 3, 5.*
 λιβερτίνος, οὗ, ὁ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.*
 Λιβύη, ἡς, ἡ, *Libya*, Ac. ii. 10.*

λιθάω, σω, *to stone*, Jn. xi. 8; Ac. xiv. 19.
 λίθινος, ἡ, ον, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.*
 λιθοβολέω, ὦ, ἤσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)
 λίθος, οὗ, ὁ, *a stone, i.e., (1) loose and lying about, Mat. iv. 3, 6; (2) built into a wall, etc., Mar. xiii. 2; (3) a precious stone, Rev. iv. 3, xvii. 4; (4) a statue or idol of stone*, Ac. xvii. 29.
 λιθο-στρωτον, οὗ, τὸ (prop. adj., *spread with stones*), *a mosaic pavement*, as name of a place near the prætorium or palace at Jerusalem, Jn. xix. 13.*
 λικμάω, ὦ, ἤσω, *to scatter*, as grain in winnowing, *to grind to powder* that may be scattered, Mat. xxi. 44; Lu. xx. 18.*
 λιμὴν, ἐνος, ὁ, *a harbor*, Ac. xxvii. 8, 12.*
 λίμνη, ἡς, ἡ, *a lake*, e.g., Genesaret, Lu. v. 1.
 λιμός, οὗ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.
 λινον, οὗ, τὸ, *flax, linen made of flax*, Rev. xv. 6 (W. H. λίθος); *a lamp-wick*, Mat. xii. 20.*
 Λίνος (W. H. *Λίνος*), οὗ, ο, *Linus*, 2 Tim. iv. 21.*
 λιπαρός, ᾧ, ὅν, *fat, dainty*, Rev. xviii. 14.*
 λίτρα, *as, ἡ, a pound*, a weight of twelve ounces, Jn. xii. 3, xix. 39.*
 λίψ, λιβός, ὁ, *the S.W. wind*; used for the S.W. quarter of the heavens, Ac. xxvii. 12.*
 λογία, *as, ἡ, a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)*
 λογιζομαι, σομαι, dep. with mid. and pass., (1) *to reckon*; (2) *to place to the account of, to charge with*, acc. and dat., or with eis (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) *to reason, argue, to infer, conclude*, from reasoning; (4) *to think, suppose*.
 λογικός, ἡ, ὅν, *rational, i.e., belonging to the sphere of*

the reason, Ro. xii. 1; 1 Pet. ii. 2.*
 λόγιον, οὗ, τὸ, *something spoken*, in N. T., *a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.*
 λόγιος, ον, *eloquent*, Ac. xviii. 24.*
 λογισμός, οὗ, ὁ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.*
 λογο-μαχέω, ὦ, *to contend about words*, 2 Tim. ii. 14. (N. T.)*
 λογομαχία, *as, ἡ, contention about words*, 1 Tim. vi. 4. (N. T.)*
 λόγος, οὗ, ὁ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas ἔπος, δνομα, ῥήμα refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26—whether *doctrine*, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument*, Ac. ii. 40; *a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.
 λόγχη, ἡς, ἡ, *a lance, a spear*, Jn. xix. 34.*
 λοιδορέω, ὦ, *to rail at, revile*, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.*
 λοιδορία, *as, ἡ, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.*
 λοιδορος, οὗ, ὁ, *a reviler*, 1 Cor. v. 11, vi. 10.*
 λοιμός, οὗ, ὁ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.*
 λοιπός, ἡ, ὅν, *remaining, the rest*, Mat. xxv. 11; adv. τὸ λοιπόν, *as for the rest, more-*

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, *from henceforth*, Gal. vi. 17.

Δουκάς, ᾧ, ὁ (from Δουκανός, see Gr. § 159 d, Wi. § 16, 4, note i, Bu. 20), *Luke*, Ac. xvi. 10, xxi. 5.

Δούκιος, ου, ὁ (Lat.), *Lucius*, Ac. xiii. 1; Ro. xvi. 21.*

λουτρόν, οὐ, τό, *a bath*; in N.T. *baptism*, Ep. v. 26; Tit. iii. 5.*

λούω, σω, *to bathe, to wash*, Ac. ix. 37, xvi. 33; *to cleanse, to purify*, Rev. i. 5 (W. H. λύω). *Syn.*: πλύνω is *to wash inanimate things*; λούω, *to bathe the whole body*; νίπτω, *to wash a part of the body*.

Λύδδα, ης, ἡ, also Λύδδα, ων, τό (W. H.), *Lydda*, Ac. ix. 32, 35, 38.*

Λυδία, ας, ἡ, *Lydia*, Ac. xvi. 14, 40.*

Λυκαονία, ας, ἡ, *Lycaonia*, Ac. xiv. 6.*

Λυκαονιστί, adv., *in the speech of Lycaonia*, Ac. xiv. 11.*

Λυκία, ας, ἡ, *Lycia*, Ac. xxvii. 5.*

λύκος, ου, ὁ, *a wolf*, Jn. x. 12; fig., Ac. xx. 29.

λυμαίνομαι, *to ravage, to devastate*, Ac. viii. 3.*

λυπέω, ὦ, *to grieve*, a general word 2 Cor. ii. 2, 5; pass., *to be grieved, saddened*, Mat. xxvi. 22, 37; 1 Pet. i. 6; *to aggravate or offend*, Ro. xiv. 15; Ep. iv. 30.

λύπη, ης, ἡ, *grief, sorrow*, 2 Cor. ix. 7; *cause of grief, annoyance*, 1 Pet. ii. 19.

Λυσανίας, ου, ὁ, *Lysanias*, Lu. iii. 1.*

Λυσίας, ου, ὁ, *Lysias*, Ac. xxiii. 26.

λύσις, εως, ἡ, *a loosing, divorce*, 1 Cor. vii. 27.*

λυσι-τελέω, ὦ (lit., *to pay taxes*), impers., -εἰ, *it is profitable or preferable* (dat. and ἥ), Lu. xvii. 2.*

Λύστρα, ας, ἡ, or ων, τό, *Lystra*, Ac. xiv. 6, 8.

λύτρον, ου, τό, *a ransom*, Mat. xx. 28; Mar. x. 45.*

λυτρώω, ὦ, ὥσω, in N. T. only mid. and pass., *to ransom, to deliver by paying a ransom*, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).*

λύτρωσις, εως, ἡ, *deliverance, redemption*, Lu. i. 68, ii. 38; Heb. ix. 12.*

λυτρωτής, ου, ὁ, *a redeemer, a deliverer*, Ac. vii. 35.*

λυχνία, ας, ἡ, *a lampstand*, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.

λύνος, ου, ὁ, *a lamp*, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. *Syn.*: see λαμπάς.

λύω, σω, *to loose*, as (1) lit., *to unbind*, Mar. i. 7; Rev. v. 2; (2) *to set at liberty*, Jn. xi. 44; Ac. xxii. 30; (3) *to pronounce not binding*, e.g., a law, Mat. xviii. 18; (4) *to disobey or nullify the divine word*, Jn. vii. 23, x. 35; (5) *to destroy*, e.g., the temple, Jn. ii. 19; (6) *to dismiss*, i.e., an assembly, Ac. xiii. 43.

Λωίς, ἱδος, ἡ, *Lois*, 2 Tim. i. 5.*

Λώτ, ὁ (Heb.), *Lot*, Lu. xvii. 28-32; 2 Pet. ii. 7.*

M

Μ, μ, μυ, μυ, m, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.

Μαάθ, ὁ (Heb.), *Maath*, Lu. iii. 26.*

Μαγδαλά, ἡ (Heb.), *Magdala*, Mat. xv. 39 (W. H. and R.V. Μαγαδάν).*

Μαγδαληνή, ης, ἡ, *Magdalene*, i.e., a woman of Magdala, as Mat. xxvii. 56, 61.

μαγεία (W. H. μαγία), ας, ἡ, *magic*, plur., *magical arts*, Ac. viii. 11.*

μαγεύω, σω, *to practice magical arts*, Ac. viii. 9.*

μάγος, ου, ὁ, (1) *a magus*, a Persian astrologer, Mat. ii. 1, 7, 16; (2) *a sorcerer*, Ac. xiii. 6, 8.*

Μαγώγ, ὁ (Heb.), *Magog*, Rev. xx. 8; see Γώγ.*

Μαδιάμ, ἡ (Heb.), *Midian*, Ac. vii. 29.*

μαθητεύω, σω, (1) trans., *to make a disciple of* (acc.), *to instruct*, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., *to be a disciple*, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).*

μαθητής, ου, ὁ (μανθάνω), *a disciple*, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, specially, *the twelve*, Mat. ix. 19.

μαθήτρια, ας, ἡ, *a female disciple*, Ac. ix. 36.*

Μαθουσάλα, ὁ (Heb.), *Methuselah*, Lu. iii. 37.*

Μαῖναν, ὁ (W. H. Μεννά), (Heb.), *Mainan or Menna*, Lu. iii. 31.*

μαίνομαι, dep., *to be mad, to rave*, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.*

μακαρίζω, fut. ὦ, *to pronounce happy or blessed*, Lu. i. 48; Ja. v. 11.*

μακάριος, α, ον, *happy, blessed*, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.

μακαρισμός, ου, ὁ, *a declaring blessed, a pronouncing happy*, Ro. iv. 6, 9; Gal. iv. 15.*

Μακεδονία, ας, ἡ, *Macedonia*, Ac. xvi. 9, 10, 12.

Μακεδών, όνος, ὁ, *a Macedonian*, Ac. xix. 29, xxvii. 2.

μάκελλον, ου, τό (Lat.), *a meat market*, 1 Cor. x. 25.*

μακράν, adv. (acc. of μακρός, sc. ὁδόν), *afar, afar off*, Lu. xv. 20; els preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.

μακρόθεν, adv., *from afar*, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.

μακρο-θυμέω, ὦ, ἥσω, *to suffer long, to have patience, to be forbearing*, 1 Cor. xiii. 4; *to delay*, Lu. xviii. 7; *to wait patiently*, Heb. vi. 15. (S.)

μακρο-θυμία, ας, ἡ, *forbearance, long-suffering, patience*, Ro. ii. 4, ix. 22. *Syn.*: see ἀνοχή.

μακρο-θύμως, adv., *patiently*, Ac. xxvi. 3. (N. T.)*

μακρός, ᾧ, όν, *long*; of place, *distant*, Lu. xv. 13, xix. 12; of time, *long*, only in the phrase μακρά προσεύχεσθαι, *to make long prayers*, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.*

μακρο-χρόνιος, ον, *long-lived*, Ep. vi. 3.*

μαλακία, ας, ἡ, *weakness, in firmity*, Mat. iv. 23, ix. 35. x. 1.*

μαλακός, ἡ, όν, *soft*, of garments, Mat. xi. 8; Lu. vii

25; *disgracefully effeminate*, 1 Cor. vi. 9.*
Μαλελεήλ, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.*
μάλιστα, adv. (superl. of *μάλα*, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.
μᾶλλον, adv. (comp. of *μάλα*), *more, rather*; πολλῶ μᾶλλον, *much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, i, 65, 2, Bu. 83.
Μάλχος, ου, ὁ (Heb.), *Malchus*, Jn. xviii. 10.*
μάμη, ης, ἡ, *a grandmother*, 2 Tim. i. 5.*
μαμωνᾶς (W. H. μαμωνᾶς), ᾱ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)*
Μαναήν, ὁ (Heb.), *Manaen*, Ac. xiii. 1.*
Μανασσῆς, gen. and acc. ἦ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.*
μανθάνω, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπὸ or παρὰ with gen. of the teacher, ἐν with ex-ample, 1 Cor. iv. 6).
μανία, ἀς, ἡ, *madness*, Ac. xxvi. 24.*
μάννα, τό (Heb., deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)
μαντεύομαι, dep., *to utter responses, practice divination*, Ac. xvi. 16.*
μαραίνω, αὐῶ, fut. pass. μαρανθήσομαι, *to wither, to fade away*, Ja. i. 11.*
μαρὰν ἀθά (two Aram. words), *our Lord cometh* (R.V. mrg.), 1 Cor. xvi. 22. (N. T.)*
μαργαρίτης, ου, ὁ, *a pearl*, Mat. xiii. 45, 46.
Μάρθα, ἀς, ἡ, *Martha*, Lu. x. 38, 40, 41.
Μαρία, ἀς, or Μαριάμ, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalene, Mar. xv. 40, 47;

(3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.
Μάρκος, ου, ὁ, *Mark*, Ac. xii. 12, 25.
μάρμαρος, ου, ὁ, ἡ, *marble*, Rev. xviii. 12.*
μαρτυρέω, ὦ, ἥσω, *to be a witness, abs., to testify* (περὶ, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be attested, i.e., honorably, to be of good report*.
μαρτυρία, ἀς, ἡ, *testimony, i.e., legal*, Mar. xiv. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xix. 10.
μαρτύριον, ου, τό, *testimony*, Mat. viii. 4 (to, dat.; against, ἐντὶ, acc.).
μαρτύρομαι, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.)*
μάρτυς, upos, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr, witnessing by his death*, Ac. xxii. 20; Rev. ii. 13, xvii. 6.
μασσάσθαι (W. H. -ασά-), ὦμαι, *to bite, to gnaw*, Rev. xvi. 10.*
μαστιγῶν, ὦ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.
μαστιγῶ, *to scourge*, Ac. xxii. 25.*
μάστιξ, ἱγος, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.*
μαστός, οὐ, ὁ, *the breast*, pl., Lu. xi. 27, xiii. 29; Rev. i. 13.*
ματαιολογία, ἀς, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.*
ματαιο-λόγος, ου, ὁ, *a vain, empty talker*, Tit. i. 10.*
μάταιος (ala), αων, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). *Syn.*: see κενός.
ματαιότης, τητος, ἡ, (1) *vanity*,

2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.*
ματαιῶς, ὦ, *to make vain or foolish*; pass., Ro. i. 21. (S.)*
μάτην, adv., *in vain, fruitless-ly*, Mat. xv. 9; Mar. vii. 7.*
Ματθαῖος (W. H. Μαθθαῖος), ου, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called *Λευὶ*.
Ματθάν (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.*
Ματθάτ, ὁ (Heb.), *Matthat*, Lu. iii. 24, 29 (W. H. Μαθθάρ)*
Μαθθίας (W. H. Μαθθίας), ἀ, ὁ, *Matthias*, Ac. i. 23, 26.*
Ματταθάς, ὁ (Heb.), *Mattatha*, Lu. iii. 31.*
Ματταθίας, ου, ὁ, *Mattathias*, Lu. iii. 25, 26.*
μάχαιρα, ἀς and ης, ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.
μάχη, ης, ἡ, *battle*; *contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.*
μάχομαι, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.*
μεγαλ-αυχέω, ὦ, *to boast great things, to be arrogant*, Ja. iii. 5 (W. H. μεγάλη αὐχέϊ)*
μεγαλεῖος, εἰα, εἶον, *grand, magnificent*, Lu. i. 49 (W. H. μεγάλη); Ac. ii. 11.*
μεγαλειότης, τητος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.*
μεγαλο-πρεπής, ἐς, gen. οὐς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.*
μεγαλύνω, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.
μεγάλως, adv., *greatly*, Phil. iv. 10.*
μεγαλωσύνη, ης, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)*
μέγας, μεγάλην, μέγα (see Gr. § 39), comp. μέζων, sup. μέγιστος, *great*, in size, *full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μέζων, *the elder*, Ro. ix. 12; μέγας indicates the size of things, their meas-

ure, number, cost, and estimation; μεγάλη ημέρα, a solemn, sacred day, Jn. xix. 31.

μέγθος, οὖς, τό, greatness, Ep. i. 19.*

μεγιστάνας, ἀνών, οἱ (sing. μεγιστάν, only in Ap., Sirach iv. 7), princes, great men, nobles, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)*

μεθ-ερμηνεύω, to translate, to interpret, pass. only, Mar. v. 41; Jn. i. 41.

μέθη, ἡ, drunkenness, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.*

μεθ-ίστημι (and μεθιστάνω, 1 Cor. xiii. 2), μεταστήσω, 1st aor., pass., μετεστάθην, lit., to change the place of; hence, to remove, 1 Cor. xiii. 2; Col. i. 13; to lead astray, Ac. xix. 26; to remove from life, Ac. xiii. 22; to remove from office, Lu. xvi. 4.*

μεθ-οδεία (-οδία, W. H.), as, ἡ, a fraudulent artifice, a trick, Ep. iv. 14, vi. 11. (N.T.)*

μεθ-όριος, α, ον, bordering on; τὰ μεθόρια, borders, frontiers, Mar. vii. 24 (W. H. ὅρια).*

μεθύσκω, to make drunk; pass., to be drunk, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.*

μέθυσος, οὖς, ὁ (prop. adj.), a drunkard, 1 Cor. v. 11, vi. 10.*

μεθύω, to be drunken, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.

μείζων, comp. of μέγας, which see. It has itself a comparative, μειζότερος, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).

μέλαν, ανος, τό (μέλας), ink, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.*

μέλας, αῖνα, αν, black, Mat. v. 36; Rev. vi. 5, 12.*

Μελέας, ἄ, ὁ, Melea, Lu. iii. 31.*

μέλει, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), it concerns, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or ὅτι, as Mar. iv. 38.

μελετάω, ᾧ, ἥσω, to practice, 1 Tim. iv. 15; to devise, Ac. iv.

25; to meditate, Mar. xiii. 11 (not W. H.).*

μέλι, υτος, τό, honey, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.*

μελισσιος, α, ον, made by bees, Lu. xxiv. 42 (W. H. omit). (N.T.)*

Μελίτη, ἡς, ἡ, Melita, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη).*

μέλλω, ἥσω, to be about to do, to be on the point of doing, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσεσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, will, shall, must; to delay, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, the future, Lu. xiii. 9; τὰ μέλλοντα, things to come, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.

μέλος, οὖς, τό, a member of the body, a limb, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.

Μελχί (W. H. -ελ), ὁ (Heb.), Melchí. Two are mentioned, Lu. iii. 24, 28.*

Μελχισεδέκ, ὁ (Heb. king of righteousness), Melchizedek, Heb. v., vi., vii.*

μεμβράνα, ἡς, ἡ (Lat.), parchment, 2 Tim. iv. 13. (N.T.)*

μέμφομαι, ψομαι, dep., to blame, to censure, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.).*

μεμψί-μοιρος, ον, discontented, complaining, Ju. 16.*

μέν, antithetic particle, truly, indeed (see Gr. § 136, Wi. § 53, 7d), Bu. 364 sq.).

μεν-οὖν, conj., moreover, therefore, but.

μεν-οὖν-γε, conj., nay rather, nay truly, Lu. xi. 28 (W. H. μενού); Ro. ix. 20, x. 18;

Phil. iii. 8 (W. H. μέν οὖν γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.*

μέν-τοι, conj., yet truly, nevertheless, however, Jn. iv. 27.

μένω, μενῶ, ἔμεινα, (1) intrans., to remain, to abide; so (2) of place, to dwell, Mat. x. 11; to lodge, Lu. xix. 5; (3) of

state, as Ac. v. 4; to continue firm and constant in, Jn. xv. 4; to endure, to last, to be permanent, 1 Cor. iii. 14; (2) trans., to await, wait for, only Ac. xx. 5, 23.

μερίζω, σω, (1) to divide, separate, mid., to share (μετά, gen.), Lu. xii. 13; pass., to be divided, to be at variance, Mat. xii. 25, 26; 1 Cor. i. 13; (2) to distribute, Mar. vi. 41, acc. and dat.

μέριμνα, ἡς, ἡ, care, anxiety, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.

μεριμνάω, ᾧ, ἥσω, to be anxious, distracted, to care for; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also 1 Cor. vi. 32-34); gen., ver. 34 (W. H.); dat., ver. 25; eis, ver. 34; περί, ver. 28.

μερίς, ἰδος, ἡ, a part or division of a country, Ac. xvi. 12; a share, portion, Lu. x. 42; Ac. viii. 21, 2 Cor. vi. 15; Col. i. 12.*

μερισμός, οὖς, ὁ, a dividing or division, Heb. iv. 12; distribution, gifts distributed, Heb. ii. 4.*

μεριστής, οὖς, ὁ, a divider, Lu. xii. 14. (N.T.)*

μέρος, οὖς, τό, a part; hence, (1) a share, Rev. xxii. 19; fellowship, Jn. xiii. 8; a business or calling, Ac. xix. 27; (2) a part, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τι, partly, in some part; ἀνὰ μέρος, alternately; ἀπὸ μέρος, partially; ἐκ μέρος, individual-ly, of persons, partially, imperfectly, of things; κατὰ μέρος, particularly, in detail, Heb. ix. 5.

μεσημβρία, as, ἡ, midday, noon, Ac. xxii. 6; the south, Ac. viii. 26.

μεσιτεύω, σω, to mediate, to give surety, Heb. vi. 17.*

μεσίτης, ον, ὁ, a mediator, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσίτης διαθήκης, mediator of a covenant, Heb. viii. 6, ix. 15, xii. 24.*

μεσση-νύκτιον, ου, τό, *midnight*, as Lu. xi. 5.

Μεσο-ποταμία, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.*

μέσος, η, ου, *middle*, of time or place, in the midst of (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνὰ μέσον, *through the midst, among, between*; also with διὰ and εἰς.

μεσό-τοιχον, ου, τό, *a partition-wall*, Ep. ii. 14. (N. T.)*

μεσ-ουράνημα, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.*

μεσόν, ὦ, *to be in the middle*, Jn. vii. 14.*

Μεσσίας, ου, ὁ (from Heb. anointed), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)*

μεστός, ἡ, ὅν, *full*, gen., Jn. xix. 29; Ro. i. 29.

μεστῶν, ὦ, *to fill*, gen., Ac. ii. 13.*

μετά (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans*, as in the words *transfer, translate*).

μετα-βαίνα, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.

μετα-βάλλω, in mid., *to change one's mind*, Ac. xxviii. 6.*

μετ-άγω, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.*

μετα-δίδωμι, *to share with, to impart*, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ θεοῦ διδοῦς, *a distributor of alms*, Ro. xii. 8.*

μετα-θεῖς, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.*

μετ-αίρω, *to remove, intrans., to depart*, Mat. xiii. 53, xix. 1.*

μετα-καλέω, ὦ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.*

μετα-κινέω, ὦ, *to move away, pass., to be moved away*, Col. i. 23.*

μετα-λαμβάνω, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.

μετά-ληψις (W. H. -ληψις), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.*

μετ-αλλάσσω, *to change one thing* (acc.) for (ἐν, εἰς) another, Ro. i. 25, 26.*

μετα-μέλομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. Syn.: μετανοέω is the nobler word, the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

μετα-μορφῶ, ὦ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.*

μετα-νοέω, ὦ, ἥσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. Syn.: see μεταμέλομαι.

μετάνοια, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

μετα-ξύ (σύν or ἐν), adv. of time, *meanwhile*, Jn. iv. 31; afterwards, perh., Ac. xiii. 42 (see Gr. § 298, 7 b); as prep. with gen., *between*, of place, Mat. xxiii. 35.

μετα-πέμπω, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.*

μετα-στρέφω (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.*

μετα-σχηματίζω, ἴσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of any one*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.*

μετα-τίθημι, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.*

μετ-έπειτα, adv., *afterwards*, Heb. xii. 17.*

μετ-έχω, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14. v. 13, vii. 13.*

μετεωρίζω, in pass., *to be troubled with anxiety, to be in suspense*, Lu. xii. 29.*

μετ-οικεσία, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.*

μετ-οικίζω, ἰῶ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.*

μετοχή, ἡς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.*

μέτοχος, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.*

μετρέω, ὦ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.*

μετρητής, οὔ, ὁ, prop. *a measurer*; an amphora, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.*

μετριο-παθεῖν, ὦ, *to treat with moderation, bear gently with* (R. V.); Heb. v. 2.*

μετρίως, adv., *moderately*, Ac. xx. 12.*

μέτρον, ου, τό, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρου, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρῳ, *in due measure*, Ep. iv. 16.

μέτωπον, ου, τό (ὦψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

μέχρι, or μέχρις, adv., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

μή, *a negative particle, not; for*

distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, 1, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2*b*, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3*b*, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3*b*, Bu. 211 sq.

μή-γε, in the phrase *εἰ δὲ μήγε*, but if not, emphatic.

μηδ᾽ ὡς, adv., *by no means*, Ac. x. 14, xi. 8.*

μηδέ, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not*, *neither*, but *not*, *nor yet*, as Mat. vi. 25, vii. 6.

μηδὲς, *μηδεμία*, *μηδέν* (εἰς), differing from *οὐδὲς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, 1, Bu. 251); *not one*, *no one*, *no person* or *thing*, *nothing*, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

μηδέ-ποτε, adv., *never*, 2 Tim. iii. 7.*

μηδέ-πω, adv., *not yet*, Heb. xi. 7.*

ἡλῆδος, οὐ, *a Mede*, Ac. ii. 9.*

μηκέτι, adv. (ἔτι) *no more*, *no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

μήκος, οὐς, *τό*, *length*, Ep. iii. 18; Rev. xxi. 16.*

μηκύνω, *to make long*, pass., *to grow up*, as plants, Mar. iv. 27.*

μηλωτή, ἤς, *a sheepskin*, Heb. xi. 37.*

μήν, a part. of strong affirmation, N. T. only in the combination *ἡ μήν*, *assuredly*, *certainly*, Heb. vi. 14 (W. H. *el mēn*).*

μήν, *μήνος*, *ὁ*, (1) *a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

μηνύω, *to show*, *declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.*

μή οὐκ, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

μή-ποτε, adv., *never*, Heb. ix. 17; as conj., *lest ever*, *lest perhaps*, *lest at any time*, Lu. xii. 58; Ac. v. 39; interrog. part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

μή που, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

μή-πω, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.*

μή-πως, conj., *lest in any way*, *lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

μήρος, οὐ, *ὁ*, *the thigh*, Rev. xix. 16.*

μήτε, conj., differing from *οὔτε* as *μή* from *οὐ* (see Gr. § 401); and *not*, used after a preceding *μή* or *μήτε*, *neither . . . nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

μήτηρ, *τήρος*, *ἡ*, *a mother*, Mat. i. 18, ii. 11; met., *a mother city*, Gal. iv. 26.

μήτι, adv., interrogatively used, *is it?* *whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

μήτις (W. H. *μή τις*), pron. interrog., *has or is any one?* *whether any one?* Jn. iv. 33.*

μήτρα, as, *ἡ*, *the womb*, Lu. ii. 23; Ro. iv. 19.*

μητρο-αλφας (W. H. *-ολφας*), οὐ, *a matricide*, 1 Tim. i. 9.*

μία, fem. of *εἷς*, *one*.

μίανω, *ανῶ*, perf. pass. *μειλ-ασμαι*, *to stain*, *pollute*, *defile*, Jn. xviii. 28; Tit. i. 15; Heb. xii. 15; Ju. 8.*

μίσμα, *ατος*, *τό*, *pollution*, *defilement*, 2 Pet. ii. 20.*

μιασμός, οὐ, *ὁ*, *the act of defilement*, *pollution*, 2 Pet. ii. 10.*

μίγμα, *ατος*, *τό*, *a mixture*, Jn. xix. 39 (W. H. text *ἔλιγμα*).*

μίγνυμι, *μιζω*, *ἔμιξα*, perf. pass. *μέμιγμα*, *to mix*, *to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.*

μικρός, *ά*, *ὄν*, *little*, *small*, i.e., in size, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

Μίλητος, οὐ, *ἡ*, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.*

μῆλιον, οὐ, *τό* (Lat. *miliarium*), *a mile* (somewhat less than our mile), Mat. v. 41.*

μιμέομαι, οὐμαι, dep. mid., *to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.*

μιμητής, οὐ, *ὁ*, *an imitator*, 2*a* 1 Cor. iv. 16.

μνησκό (*μνα-*), mid., with fut. in pass. form *μνησθήσομαι* 1st aor. *ἐμνήσθην*, perf. *μέμνημαι*, *to call to mind*, *to remember*, gen. pers. or thing, Mat. xxvi. 75; Lu. xxiii. 42; pass., *to be remembered*, *to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

μισῶ, *ῶ*, *ἴσω*, *to hate*, *to detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

μισθ-απο-δοσία, as, *ἡ*, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)*

μισθ-απο-δότης, οὐ, *ὁ*, *a rewarder*, Heb. xi. 6. (N. T.)*

μισθιος, *α*, *ον*, *hired*, as subst., *a hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.)*

μισθός, οὐ, *ὁ*, *hire*, *wages*, *recompense*, Mat. xx. 8; used of *reward*, Mat. v. 12, 46; of *punishment*, 2 Pet. ii. 13.

μισθῶ, *ῶ*, *ῶσω*, mid., *to hire*, Mat. xx. 1, 7.*

μισθῶμα, *ατος*, *τό*, *hire*, *rent*; *anything rented*, as a house, Ac. xxviii. 30.*

μισθωτός, οὐ, *ὁ*, *a hired servant*, Mar. i. 20; Jn. x. 12, 13.*

Μιτυλήνη, *ἡς*, *ἡ*, *Mitylene*, the capital of Lesbos, Ac. xx. 14.*

Μιχαήλ, *ὁ* (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.*

μνᾶ, *ᾶς*, *ἡ*, *a mina*, silver money = 100 *δραχμαί*, or about sixteen or seventeen dollars, Lu. xix. 13-25.*

μνάομαι, see *μνησκό*.

Μνάσων, *ωρος*, *ὁ*, *Mnason*, Ac. xxi. 16.*

μνεία, as, *ἡ*, *remembrance*, *recollection*, Phil. i. 3; 1 Th. iii. 6; *μνείαν ποιεῖσθαι*, *to mention*, Ro. i. 9.

μνήμα, *ατος*, *τό*, *a monument* *a tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

μνημεῖον, οὐ, *τό*, *a tomb*, *a sepulchre*, Mat. viii. 28; Jn. xi. 31.

μνήμη, *ἡς*, *ἡ*, *remembrance*, *mention*; *μνήμην ποιεῖσθαι*, *to make mention*, 2 Pet. i. 15.*

μνημονεύω, *to remember* (*δύτι*).

- recollect, call to mind (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; to be mindful of, Heb. xi. 15; to make mention of (περί, gen.), Heb. xi. 22.
- μνημόσυνον**, ου, τό, a memorial, honorable remembrance, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.*
- μνηστεύω**, ου, ὁ (prop. adj.), pass., to be betrothed, Mat. i. 18; Lu. i. 27, ii. 5.*
- μογι-λάλος**, ου, ὁ (prop. adj.), one speaking with difficulty, a stammerer, Mar. vii. 32.*
- μόγυς**, adv., with difficulty, hardly, Lu. ix. 39 (W. H. μόλις).*
- μόδιος**, ου, ὁ (Lat.), a dry measure (16 sextarii), containing about a peck; a modius, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)*
- μοιχαλῖς**, ἰδος, ἡ, an adulteress, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.)
- μοιχάσμαι**, ὦμαι, to commit adultery, Mat. v. 32.
- μοιχέλα**, ας, ἡ, adultery, Mat. xv. 19.
- μοιχέω**, σω, to commit adultery, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.
- μοιχός**, ου, ὁ, an adulterer, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).*
- μόλις**, adv., with difficulty, hardly, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.*
- Μολόχ**, ὁ (Heb.), Moloch, Ac. vii. 43 (from S.).*
- μολύνω**, ννῶ, to pollute, to defile, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.*
- μολυνομένης**, ου, ὁ, pollution, defilement, 2 Cor. vii. 1. (S.)*
- μομφή**, ἡς, ἡ, complaint, ground of complaint, Col. iii. 13.*
- μονή**, ἡς, ἡ, an abode, a dwelling-place, Jn. xiv. 2, 23.*
- μονο-γενής**, ἐς, gen. οὓς, only begotten, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.*
- μόνος**, η, ου, only, alone, single, Lu. xxiv. 18; solitary, without company, Mar. vi. 47; forsaken, desolate, Jn. viii. 29; adv., μόνον, only.
- μον-όφθαλμος**, ου, having but one eye, Mat. xviii. 9; Mar. ix. 47.*
- μονῶν**, ὦ, to leave alone; pass., to be left alone or desolate, 1 Tim. v. 5.*
- μορφή**, ἡς, ἡ, outward appearance, form, shape, Mar. xvi. 12; Phil. ii. 6, 7.* Syn.: see ἰδέα.
- μορφῶν**, ὦ, ὥσω, to form, to fashion, Gal. iv. 19.*
- μόρφωσις**, εως, ἡ, form, semblance, 2 Tim. iii. 5; form, system, Ro. ii. 20.*
- μοσχο-ποιῶ**, ὦ, to make an image of a calf, Ac. vii. 41. (N. T.)*
- μόσχος**, ου, ὁ, ἡ, a calf, a young bullock, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.*
- μουσικός**, ἡ, δν, skilled in music, a musician, Rev. xviii. 22.*
- μόχθος**, ου, ὁ, wearisome labor, toil, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.*
- μυελός**, ου, ὁ, marrow, Heb. iv. 12.*
- μυῖν**, ὦ, to initiate into, to instruct, Phil. iv. 12.*
- μῦθος**, ου, ὁ, a word; hence, a fiction, a fable, a falsehood, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.*
- μυκάομαι**, ὦμαι, to bellow, to roar, as a lion, Rev. x. 3.*
- μυκτηρίζω**, to turn up the nose; to mock, deride, Gal. vi. 7.*
- μυλ-ικός**, ἡ, δν, pertaining to a mill; with λίθος, millstone, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)*
- μύλινος**, η, ου, in sense of foregoing, Rev. xviii. 21 (W. H.).*
- μύλος**, ου, ὁ, a millstone, as Mat. xviii. 6.
- μυλῶν**, ὦνος, ὁ, a mill-house, the place where grain was ground, Mat. xxiv. 41 (W. H. μύλος).*
- Μύρα** (W. H. Μύρρα), ων, τό, Myra, a city near the coast of Lycia, Ac. xxvii. 5.*
- μυριάς**, ἀδος, ἡ, a myriad, ten thousand, Ac. xix. 19; a vast multitude, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.*
- μυρίζω**, σω, to anoint, Mar. xiv. 8.*
- μυρίοι**, λαί, λαί, innumerable, 1 Cor. iv. 15, xiv. 19; μύριοι, λαί, λαί, ten thousand, Mat. xviii. 24.*
- μύρον**, ου, τό, ointment, Mat. xxvi. 7.
- Μυσία**, ας, ἡ, Mysia, Ac. xvi. 7, 8.*
- μυστήριον**, ου, τό, a mystery, anything hidden, a secret, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; a hidden meaning, Ep. v. 32; Rev. i. 20.
- μυωπάζω**, to see dimly, 2 Pet. i. 9.*
- μώλωψ**, ωπος, ὁ, a bruise, a stripe, 1 Pet. ii. 24.*
- μωμάομαι**, ὦμαι, dep., aor. mid. and pass., to blame, to find fault with, 2 Cor. vi. 3, viii. 20.*
- μώμος**, ου, ὁ, a blemish; met., disgrace, 2 Pet. ii. 13.*
- μωραίνω**, ανῶ, to make foolish, 1 Cor. i. 20; pass., to become foolish, Ro. i. 22; to become insipid, tasteless, like spoiled salt, Mat. v. 13; Lu. xiv. 34.*
- μωρία**, ας, ἡ, folly, absurdity, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.*
- μωρο-λογία**, ας, ἡ, foolish talking, Ep. v. 4.*
- μωρός**, ὁ, δν, stupid, foolish, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, foolishness, 1 Cor. i. 25, 27.
- Μωσῆς** (W. H. Μωσῆς), εως, dat. εἰ or ᾧ; acc. ᾧν (once έα, Lu. xvi. 29), ὁ, Moses, met., the books of Moses, the Pentateuch, Lu. xvi. 29; 2 Cor. iii. 15.

N

N, ν, νθ, nu, n, the thirteenth letter. As a numeral, ν' = 50; ν = 50,000.

Ναασών, ὁ (Heb.), Naasson, Mat. i. 4; Lu. iii. 32.*

Ναγκαί, ὁ (Heb.), Naggai, Lu. iii. 25.*

Ναζαρέτ, -ρέθ or -ρά (W. H.

have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.

Ναζαρηνός, οὐ, ὁ, *a Nazarene*, as Mar. i. 24.

Ναζωραῖος, οὐ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called of Ναζωραῖος, Ac. xxiv. 5.

Ναθάν (W. H. -άμ), ὁ (Heb.), *Nathan*, Lu. iii. 31.*

Ναθαναήλ, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.*

ναί, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.

Ναῖν, ἡ, *Nain*, Lu. vii. 11.*

ναός, οὐ, ὁ (ναῶ), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. *Syn.*: see *τερόν*.

Ναούμ, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).*

νάρδος, οὐ, ἡ, *nard, oil or ointment*, Mar. xiv. 3; Jn. xii. 3.*

Νάρκισσος, οὐ, ὁ, *Narcissus*, Ro. xvi. 11.*

ναυαγέω, ὠ (ἀγνυμι), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.*

ναύκληρος, οὐ, ὁ, *a ship-master, or owner*, Ac. xxvii. 11.*

ναῦς, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.*

ναύτης, οὐ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.*

Ναχώρ, ὁ (Heb.), *Nachor*, Lu. iii. 34.*

νεανίας, οὐ, ὁ, *a young man, a youth*, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).*

νεανίσκος, οὐ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.

Νεάπολις, εως, ἡ, *Neapolis*, Ac. xvi. 11.*

Νεεμάν (W. H. Ναϊμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.*

νεκρός, ἄ, ὁν, *dead*, (1) lit., as Mat. xi. 5; οἱ νεκροί, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead to* (dat.), Ro. vi. 11;

inactive, inoperative, Ro. vii. 8.

νεκρώω, ὠ, *to put to death; fig., to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.*

νεκρώσις, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.*

νεο-μηνία, see *νουμηνία*.

νέος, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young*, of persons, Tit. ii. 4. *Syn.*: see *καινός*.

νεοσσός (W. H. νουσσός), οὐ, ὁ, *a young bird*, Lu. ii. 24.*

νεότης, τητος, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.

νέο-φυτός, ον, *newly planted; fig., a recent convert*, 1 Tim. iii. 6.*

Νέρων, ωνος, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).*

νεύω, σω, *to nod; so, to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.*

νεφέλη, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.

Νεφθαλείμ, ὁ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.*

νέφος, ον, τό, *a cloud; met., a multitude, a great company*, Heb. xii. 1.*

νεφρός, οὐ, ὁ, *a kidney, plur., the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.*

νεω-κόρος, ον, ὁ, ἡ (ναός and κορέω, *to sweep*), *a temple-keeper*, a designation of the people of Ephesus, Ac. xix. 35.*

νεωτερίκος, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.*

νεώτερος, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.

νῆ, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.*

νῆθω, *to spin*, Mat. vi. 28; Lu. xii. 27.*

νηπιάζω, *to be an infant*, 1 Cor. xiv. 20.*

νήπιος, α, ον, *infantile; as subst., an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

learned, unenlightened persons, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).

Νηρέυς, έως, ὁ, *Nereus*, Ro. xvi. 15.*

Νηρί, ὁ (Heb.), *iNeri*, Lu. iii. 27.*

νησίον, ον, τό (dim. of νῆσος), *a small island*, Ac. xxvii. 16.*

νήσος, ον, ἡ (νέω, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.

νηστία, ας, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.

νηστεύω, σω, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.

νήστεις, ιος, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.*

νηφάλιος or -λεος, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.*

νήφω, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.

Νίγερ, ὁ (Lat.), *Niger*, Ac. xiii. 1.*

Νικάνωρ, οπος, ὁ, *Nicanor*, Ac. vi. 5.*

νικάω, ὠ, ἥσω, *to be victorious, abs., Rev. iii. 21; to conquer, overcome* (acc.), Lu. xi. 22, Jn. xvi. 33.

νίκη, ης, ἡ, *victory*, 1 Jn. v. 4.*

Νικόδημος, ον, ὁ, *Nicodemus*, Jn. iii. 1.

Νικολαΐτης, ον, ὁ, *a follower of Nicólaus* (probably a Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.*

Νικόλαος, ον, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with precd.).*

Νικόπολις, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.*

νίκος, ον, τό, *victory*, 1 Cor. xv. 55, 57; εἰς νίκος, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.*

Νινευί, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).*

Νινευίτης (W. H. -εῖτης), ον, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).*

νῆπτρον, ἦρος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)*

νίπτω, ψω, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. *Syn.*: see λούω.

νοέω, ὦ, ἦσω, *to understand*, *to consider*, abs., or with acc., or ὄντ, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.

νόημα, ατος, τό, (1) *a thought*, *purpose*, *device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind*, i.e., *the understanding or intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.*

νόθος, η, ον, *illegitimate*, *bastard*, Heb. xii. 8.*

νομή, ης, ἡ (νέμω, *to pasture*), (1) *pasturage*, Jn. x. 9; (2) *met.*, *growth*, *increase*, as of a gangrene, 2 Tim. ii. 17.*

νομίζω, σω (νόμος), (1) *to think*, *to suppose*, *to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass.*, *to be customary*, only Ac. xvi. 13 (but see W. H. and R. V.).

νομικός, ἡ, ὄν, *pertaining to* (the) *law*, Tit. iii. 9; as subst., *a person learned in or teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.

νομίμως, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.*

νόμισμα, ατος, τό, (lawful) *money*, *coin*, Mat. xxii. 19.*

νομο-διδάσκαλος, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)*

νομο-θεσία, ας, ἡ, *lawgiving*, *legislation*, Ro. ix. 4.*

νομο-θετέω, ὦ, *to enact laws*; *pass.*, *to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.*

νομο-θέτης, ου, ὁ (τῆθημι), *a law-giver*, *legislator*, Ja. iv. 12.*

νόμος, ου, ὁ (νέμω, *to apportion*), *a law*, *an edict*, *a statute*, Lu. ii. 22; *a standard of acting or judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation or doctrines*, Gal. vi. 2; Ro. xiii. 8; *met.*, for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1a, Bu. 89.

νόος, see νοῦς.

νοσέω, ὦ, *to be sick*; *fig.*, *to have a diseased appetite or craving for*, περὶ (acc.), 1 Tim. vi. 4.*

νόσημα, ατος, τό, *disease*, *sickness*, Jn. v. 4 (W. H. omit).*

νόσος, ου, ἡ, *disease*, *sickness*, Mat. iv. 23, 24.

νοστιά, ἀς, ἡ, *a brood of young birds*, Lu. xiii. 34. (S.)*

νοστρον, ου, τό, *a brood of young birds*, Mat. xxiii. 37.*

νοσρός, see νεοσρός.

νοσφίζω, ὦν, mid., *to remove for one's self*, *to purloin*, Ac. v. 2, 3; Tit. ii. 10.*

νότος, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.

νου-θεσία, ας, ἡ, *admonition*, *counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.*

νου-θετέω, ὦ, *to admonish*, *to counsel*, Ac. xx. 31.

νου-μηνία (W. H. νεο-), ας, ἡ, *the new moon*, as a festival, Col. ii. 16.*

νουν-εχῶς, adv., *wisely*, *judiciously*, Mar. xii. 34.*

νοῦς (orig. νόος), νοός, νοί, νοῦν, ὁ, *the mind*, i.e., *the understanding or intellect*, Lu. xxiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, as *affection of the mind* — as modes of thought — *inclinations or dispositions*, Ro. xiv. 5; 1 Cor. i. 10.

Νυμφᾶς, ᾶ, ὁ, *Nymphas*, Col. iv. 15.*

νύμφη, ης, ἡ, *a betrothed woman*, *a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.

νυμφός, ου, ὁ, *a bridegroom*, Jn. iii. 29.

νυμφών, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφῶνος, *the sons of the bridal chamber*, friends of the bridegroom, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)*

νῦν and νῦν, adv., (1) of time, *now*, i.e., the actually present; *now*, in relation to time

just past, *just now*, *even now*; *now*, in relation to future time, *just at hand*, *even now*, *immediately*; ὁ, ἡ, τὸ νῦν, *the present*, with subst or (neut.) without; (2) of logical connection, *now*, 2 Cor. vii. 9; *now then*, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6; (3) in commands and appeals, *νῦν* is emphatic, *at this instant*, Mat. xxvii. 42; Ja. iv. 13.

νύξ, νυκτός, ἡ, *the night*, *night-time*, lit., Ac. xvi. 33; often *fig.*, *a time of darkness and ignorance*, Ro. xiii. 12; 1 Th. v. 5; *death*, Jn. ix. 4.

νύσσω, ἔω, *to stab*, *to pierce*, Jn. xix. 34.*

νυστάζω, ἔω, *to nod in sleep*, *to be drowsy*, Mat. xxv. 5; *fig.*, *to delay*, 2 Pet. ii. 3.*

νυχθ-ήμερον, ου, τό, *a night and a day*, *twenty-four hours*, 2 Cor. xi. 25.*

Νώε, ὁ (Heb.), *Noah*, Lu. iii. 36, xvii. 26, 27.

νωθρός, ᾶ, ὄν, *sluggish*, *dull*, *stupid*, Heb. v. 11, vi. 12.*

νώτος, ου, ὁ, *the back of men or animals*, Ro. xi. 10.*

Ξ

Ξ, ξ, ξι, *xi*, the double letter *x* (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ' = 60; ξξ = 60,000.

ξενία, ας, ἡ, *hospitality*; *a lodging*, Ac. xxviii. 23; Philem. 22.*

ξενίζω, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; *pass.*, *to be entertained*, *to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish by strangeness*, Ac. xvii. 20; *pass.*, *to think strangely of*, *to be surprised at* (dat.), 1 Pet. iv. 4, 12.*

ξενο-δοχεῖω, ὦ, *to entertain guests*, *to practice hospitality*, 1 Tim. v. 10.*

ξένος, η, ον, masc., *a guest-friend*; as subst., *a stranger*, *foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new*, *novel*, Heb. xiii. 9; 1 Pet. iv. 12.

ξέστρις, ου, ὁ (the Latin sextarius), *a sextarius*, *a vessel*

for measuring liquids, holding about a pint; *a pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).*

ξηραίνω, αὐῶ, 1st aor., act., ἐξήρανα, 1st aor., pass., ἐξηράνθη, perf., pass., ἐξήραμαι (3 s., ἐξήρανται, Mar. xi. 21), *to make dry, to wither*, Ja. i. 11; pass., *to become dry, be withered*, Mat. xiii. 6; *to be dried up*, Rev. xvi. 12; *to be ripened*, as corn, Rev. xiv. 15; *to pine away*, Mar. ix. 18.

ξηρός, ἄ, ὄν, *dry, withered*, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; ἡ ξηρά (sc. γῆ), *dry land*, Mat. xxiii. 15.*

ξύλινος, ἡ, ὡν, *wooden*, 2 Tim. ii. 20; Rev. ix. 20.*

ξύλον, οὐ, τό, *wood, e.g., timber in building*, 1 Cor. iii. 12; *anything made of wood, e.g., the stocks*, Ac. xvi. 24; *a staff*, Mat. xxvi. 47, 55; *a cross*, Ac. xiii. 29; Gal. iii. 13; *a living tree*, Rev. ii. 7.

ξυράω, ὦ, ἥσω, perf. pass. ἐξυρημαι, *to shave*, Ac. xxi. 24; 1 Cor. xi. 5, 6.*

Ο

Ο, ο, ὀ μικρόν, *omicron*, short *o*, the fifteenth letter. As a numeral, σ=70; ρ=70,000.

ὁ, ἡ, τό, the definite article, the originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

ὀγδοήκοντα, num., indeclin., *eighty*, Lu. ii. 37, xvi. 7.*

ὀγδοος, ἡ, ὡν, ord., *eightth*; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

ὀγκος, οὐ, ὅ, *a weight, an encumbrance*, Heb. xii. 1.*

ὅδε, ἥδε, ῥόδε, demon. pron., *this, that (here)*. See Gr. § 339, Wi. § 23, 5, Bu. 103.

ὁδεύω, *to pass along a way, to journey*, Lu. x. 33.*

ὁδηγῶ, ὦ, ἥσω, *to lead along a way, to conduct, to guide*, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.*

ὁδ-ηγός, οὐ, ὅ, *a leader, a guide*,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.*

ὁδοι-πορεύω, ὦ, *to travel, to pursue a way*, Ac. x. 9.*

ὁδοι-πορία, ας, ἡ, *a journey, a journeying*, Jn. iv. 6; 2 Cor. xi. 26.*

ὁδός, οὐ, ἡ, (1) *a way, a road*, Mat. ii. 12; (2) *a going, a progress*, Mar. vi. 8; (3) *a journey, a day's or a Sabbath day's*, Lu. ii. 44; Ac. i. 12; (4) fig., *manner of action, method of proceeding*, Ac. xiii. 10; Mat. xxi. 32; especially (5) *the Christian way*, Ac. ix. 2; 2 Pet. ii. 2; (6) used of Christ himself, *the Way*, Jn. xiv. 6.

ὁδοῦς, ὁδόντος, ὅ, *a tooth*, Mat. v. 38.

ὁδυνάω, ὦ, in mid. and pass., *to be tormented, to be greatly distressed*, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.*

ὁδύνη, ης, ἡ, *pain, distress, of body or mind*, Ro. ix. 2; 1 Tim. vi. 10.*

ὁδυρμός, οὐ, ὅ, *lamentation, wailing*, Mat. ii. 18; 2 Cor. vii. 7.*

Οἴζας, οὐ, ὅ, *Uzziah*, Mat. i. 8, 9.*

ὀῖω, *to stink, be offensive*, Jn. xi. 39.*

ὀθεν, adv., *whence*, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

ὀθόνη, ης, ἡ, *a linen cloth*; hence, *a sheet*, Ac. x. 11, xi. 5.*

ὀθόνιον, οὐ, τό (dim. of ὀθόνη), *a linen bandage*, Jn. xix. 40.

οἶδα, plur. οἶδαμεν (for Attic ἵσμεν), οἶδατε (and Attic ἵστε, Heb. xii. 17), οἶδασι (and Attic ἴρασι, only Ac. xxvi. 4), *I know* (see Gr. § 103, 4, Wi. § 40, 4b).

οἰκιακός, ἡ, ὄν, see οἰκιακός.

οἰκεῖος, α, ὡν, *domestic, belonging to a household*, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.*

οἰκέτρια, ας, ἡ, *household, body of servants*, Mat. xxiv. 45 (W. H.).*

οἰκέτης, οὐ, ὅ, *a domestic, a household servant*, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

οἰκῶ, ὦ, ἥσω, trans., *to inhabit*, 1 Tim. vi. 16; intrans., *to*

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

οἰκημα, ατος, τό, *a dwelling*, used of a prison, Ac. xii. 7.*

οἰκητήριον, οὐ, τό, *a dwelling-place, a habitation*, 2 Cor. v. 2; Ju. 6.*

οἰκία, ας, ἡ, (1) *a house*, Lu. xv. 8; (2) met., *a household, a family, goods, i.e., a house and all that is in it*, Jn. iv. 53; Mar. xii. 40.

οἰκιακός, οὐ, ὅ, *one of a family, whether child, or servant*, Mat. x. 25, 36.*

οἰκοδομῶ, ὦ, *to manage a household*, 1 Tim. v. 14.*

οἰκο-δεσπότης, οὐ, ὅ, *a householder, a master of a house*, Mat. x. 25.

οἰκοδομέω, ὦ, *to erect a building, build*, Lu. xiv. 30; fig., of the building up of character, *to build up, edify*, 1 Cor. x. 23; *to encourage*, 1 Cor. viii. 10.

οἰκο-δομή, ης, ἡ (δέω), *the act of building; a building, lit., Mat. xxiv. 1; of the spiritual body*, 2 Cor. v. 1; of the church, Ep. ii. 21; met., *edification, spiritual advancement*, Ro. xiv. 19, xv. 2.

οἰκοδομία, ας, ἡ, *edification*, 1 Tim. i. 4 (W. H. οἰκονομία).*

οἰκο-δόμος, οὐ, ὅ, *a builder*, Ac. iv. 11 (W. H.).*

οἰκονομέω, ὦ, *to be a steward*, Lu. xvi. 2.*

οἰκονομία, ας, ἡ, *management of household affairs, stewardship*, Lu. xvi. 2-4; *a dispensation*, 1 Cor. x. 17.

οἰκο-νόμος, οὐ, ὅ (νέμω), *a house-manager, a steward*, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

οἶκος, οὐ, ὅ, *a house, a building, for any purpose (gen.)*; met., *a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church*.

οἰκουμένη, ης, ἡ, pres. part. pass. fem. of οἰκῶ (sc. γῆ), *the inhabited land, or world*; (1) *the Roman empire*, Lu. ii. 1; (2) *the world at large*, Lu. iv. 5, xxi. 26; (3) met., *the inhabitants of the world*

Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.
οικ-ουρός, οὐ, ὁ, ἡ (οἶκος, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. οἰκουρὸς, with same meaning).
οικτεῖρω, ἦσω, *to pity, to have compassion on*, Ro. ix. 15 (from S.).
οικτιρμός, οὐ, ὁ, *compassion, pity*, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.*
οικτιρῶν, ον, *pitiful, merciful*, Lu. vi. 36; Ja. v. 11.*
οἶμαι, see οἶσμαι.
οἶνο-πότης, ου, ὁ, *one given to wine-drinking*, Mat. xi. 19; Lu. vii. 34.*
οἶνος, ου, ὁ, *wine*, Mar. ii. 22; met., *a vine*, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.
οἶνο-φλύγία, ας, ἡ (φλύω, *to overflow*), *drunkenness*, 1 Pet. iv. 3.*
οἶμαι and **οἶμαι**, *to think, to suppose*, acc. and inf., or ὅτι, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.*
οἶος, α, ον, rel. pron., correl. to τοιοῦτος, *of what kind, such as*.
οἶσω, see φέρω.
οἰκνέω, ὦ, ἦσω, *to be slothful, to delay, to hesitate*, Ac. ix. 38.*
οἰκνηρός, ὁ, ὅν, *slothful, backward*, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.*
οἰκτα-ήμερος, ον, *of or belonging to the eighth day*, Phil. iii. 5.*
οἰκτώ, num., indecl., *eight*, Lu. ii. 21.
ὄλεθρος, ου, ὁ, *destruction, perdition*, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.*
ὀλιγο-πιστία, ας, ἡ, *little faith*, Mat. xvii. 20 (W. H.). (N. T.)*
ὀλιγό-πιστος, ον, *of little faith*, Mat. vi. 30. (N. T.)
ὀλῖγος, η, ον, (1) *little, small, brief*, Lu. x. 2; Ac. xiv. 28; (2) in plur., *few*, sometimes with gen., Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., *δλίγον*, of time, *soon*, Lu. v. 3; of space, *a little way*, Mar. vi. 31; (4) with prepositions *preceded* in various phrases,

as ἐν ὀλίγῳ, *with little trouble*, Ac. xxvi. 28.
ὀλιγό-ψυχος, ον, *faint-hearted*, 1 Th. v. 14. (S.)*
ὀλιγωρέω, ὦ, *to care little for, to despise* (gen.), Heb. xii. 5 (from S.).
ὀλίγως, adv., *a little, scarcely*, 2 Pet. ii. 18 (W. H.).*
ὀλοθρετής, οὐ, ὁ, *a destroyer*, 1 Cor. x. 10. (N. T.)*
ὀλοθρεύω, *to destroy*, Heb. xi. 28.*
ὀλο-καύτωμα, ατος, τό (καίω), *a whole burnt-offering, the whole being consumed*, Mar. xii. 33; Heb. x. 6, 8. (S.)*
ὀλοκληρία, ας, ἡ, *perfect soundness*, Ac. iii. 16. (S.)*
ὀλό-κληρος, ον, *complete in every part, sound, perfect*, 1 Th. v. 23; Ja. i. 4. Syn.: see ἄριστος.
ὀλοῦζω, *as from the cry ολ-ολ, to howl, to lament aloud*, Ja. v. 1.*
ὅλος, η, ον, *all, the whole* (see Gr. § 225, Wi. § 20, 16, a, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.
ὀλο-τελής, ἐς, *perfect, complete*, 1 Th. v. 23.*
Ὀλύμπας, ᾶ, ὁ, *Olympas*, Ro. xvi. 15.*
ὄλυνθος, ου, ὁ, *an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring*, Rev. vi. 13.*
ὄλος (ὅλος), adv., *wholly, altogether*, 1 Cor. v. 1, vi. 7; with neg., *not at all*, Mat. v. 34; 1 Cor. xv. 29.*
ὄμβρος, ου, ὁ, *a violent rain*, Lu. xii. 54.*
ὀμείρωμαι, *to long for*, 1 Th. ii. 8 (W. H., Rec. ἡμείρωμαι).
ὀμιλέω, ὦ, ἦσω, *to associate with* (dat.), *to talk with* (πρὸς, acc.), Lu. xxiv. 14, 15; Ac. xx. 11, xxiv. 26.*
ὀμίλια, ας, ἡ, *intercourse, companionship*, 1 Cor. xv. 33.*
ὄμιλος, ου, ὁ, *a crowd, company*, Rev. xviii. 17 (not W. H.).
ὀμίχλη, ης, ἡ, *a mist*, 2 Pet. ii. 17 (W. H.).*
ὄμμα, ατος, τό, *an eye*, Mat. xx. 34 (W. H.); Mar. viii. 23.*
ὀμνυμι and **ὀμνύω**, ὀμῶσω (see Gr. § 116, 3, Wi. § 15, Bu.

45), *to swear, to take an oath*, Mar. xiv. 71; *to promise with an oath*, Mar. vi. 23.
ὀμο-θυμαδόν, adv., *with one mind, unanimously*, only in Ac. and Ro. xv. 6.
ὀμοιάω, σω, *to be like*, Mat. xxiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.)*
ὀμοιο-παθής, ἐς, *being affected like another* (dat.), *having like passions or feelings*, Ac. xiv. 15; Ja. v. 17.*
ὀμοιος, ολα, οιον, *like, similar to, resembling* (dat.), Jn. ix. 9; Rev. iv. 3; *of equal rank*, Mat. xxii. 39.
ὀμοίότης, τητος, ἡ, *likeness*, Heb. iv. 15, vii. 15.*
ὀμοιώω, ὦ, ὥσω, (1) *to make like; pass., to be like, or to resemble*, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) *to liken, to compare*, Mat. vii. 24; Mar. iv. 30; with acc. and dat.
ὀμοίωμα, ατος, τό, *likeness, similitude*, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.* Syn.: see εἰκών.
ὀμολως, adv., *in like manner*, Lu. iii. 11; Jn. v. 19.
ὀμολώσις, εως, ἡ, *likeness*, Ja. iii. 9.* Syn.: see εἰκών.
ὀμο-λογέω, ὦ, ἦσω, 1st aor. ὠμολόγησα, *to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with ὅτι*, Mat. xiv. 7; Heb. xi. 13; (2) *to profess, or acknowledge openly*, acs., or with ἐν, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) *as ἐξομολογέω, to praise* (dat.), Heb. xiii. 15.
ὀμολογία, ας, ἡ, *a profession, or a confession*, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.*
ὀμολογουμένως, adv., *confessedly, by assent of all*, 1 Tim. iii. 16.*
ὀμό-τεχνος, ον, *of the same trade or craft*, Ac. xviii. 3.*
ὁμοῦ, adv., *together, at the same place or time*, Jn. iv. 36.
ὁμό-φρων, ον (φρήν), *of one mind*, 1 Pet. iii. 8.*
ὁμός, see δυνυμι.
ὁμως, adv., *yet*, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, *nevertheless*, Jn. xii. 42.*

ὄναρ, τό, indecl., *a dream*; κατ' ὄναρ, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.*

ὄναριον, ου, τό (dim. of ὄνος), *a young ass*, Jn. xii. 14.*

ὀνειδίζω, σω, *to reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.

ὀνειδισμός, οὖ, ὁ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)*

ὀνειδος, ους, τό, *reproach, disgrace*, Lu. i. 25.*

Ὀνησίμωσ, ου, ὁ (*profitable*), Onesimus, Col. iv. 9; Philem. 10.*

Ὀνησίφορος, ου, ὁ, Onesiphorus, 2 Tim. i. 16, iv. 19.*

ὀνικός, ὅ, ὄν, *pertaining to an ass*; μῶλος ὀνικός, *a millstone turned by an ass, i.e., the large upper millstone*, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)*

ὀνήτημι, *to be useful, to help*; mid. aor., opt., ὀναίμην, *may I have help or joy from*, Philem. 20.*

ὄνομα, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions ποιεῖν τι ἐπὶ τῷ ὀνόματι, ἐν τῷ ὀνόματι, διὰ τοῦ ὀνόματος; the name is often introduced by ὀνόματι, *by name*, once by τοῦνομα (τὸ ὄνομα), Mat. xxvii. 57; fame, reputation, Ep. i. 21; Phil. ii. 9.

ὀνομάζω, σω, *to give a name to*, Lu. vi. 13, 14; *to mention*, Ep. v. 3; *to call upon the name of*, 2 Tim. ii. 19.

ὄνος, ου, ὁ, ἄν, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.

ὄντως, adv. (ὄν, neut. part. of εἶμι), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.

ὄξος, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xix. 29, 30.

ὀξύς, εἰα, ὅ, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

ὀπή, ἥς, ἡ, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.*

ὀπισθεν, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.

ὀπίσω, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, *those things that are behind*, Phil. iii. 14; εἰς τὰ ὀπίσω, *backward*, Jn. xviii. 6.

ὀπλίζω, σω, N. T., mid., *to arm one's self with*, acc., fig., 1 Pet. iv. 1.*

ὀπλον, ου, τό, *an instrument, arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.*

ὀποίος, οἷα, οἷον, relat. pron., *of what kind or manner*, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th. i. 9; Ja. i. 24.*

ὀπότε, adv. of time, *when*, Lu. vi. 3 (W. H. ὅτε).*

ὀπου, adv. of place, *where, whither; where*, referring to state, Col. iii. 11; in case that, 1 Cor. iii. 3.

ὀπτανώ, *to behold*; in pass., *to appear*, Ac. i. 3; see ὀπάω. (S.)*

ὀπτασία, ας, ἡ, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.*

ὀπτός, ὅ, ὄν, *roasted, broiled*, Lu. xxiv. 42.*

ὀπτω, ὀπτομαι, see ὀπάω.

ὀπρᾶς, ας, ἡ, *autumn, autumnal fruits*, Rev. xviii. 14.*

ὀπως, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that, so that*; with ἄν, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, that, Mat. ix. 38; Mar. iii. 6.

ὄραμα, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.

ὄρασις, εως, ἡ, *appearance*, Rev. iv. 3; *a vision*, Ac. ii. 17; Rev. ix. 17.

ὀρατός, ὅ, ὄν, *visible*, plur., neut., Col. i. 16.*

ὀράω, ᾶ, ὀφμαι, ἑώρακα, εἶδον (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) *to see, generally*; (2) *to look upon or contemplate*; (3) *to see, and so to*

participate in, Lu. xvii. 22; Jn. iii. 36; (4) *to take heed*, Heb. viii. 5; Mat. viii. 4; with μή or equiv., *to beware*, Mat. xvi. 6; (5) pass., *to be seen, to appear to, to present one's self to* (dat.).

ὀργή, ἥς, ἡ, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see θυμός.

ὀργίζω, σω, *to irritate, to provoke*; pass., *to be angry*, abs., Mat. xviii. 34; *to be enraged with*, dat., or ἐπὶ, dat., Mat. v. 22; Rev. xii. 17.

ὀργίλος, η, ον, *prone to anger*, Tit. i. 7.*

ὀργυῖον, ᾶς, ἡ, *a fathom*, about five or six feet, Ac. xxvii. 28.*

ὀρέγω, *to stretch forth*; mid., *to reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.*

ὀρεινός, ὅ, ὄν, *mountainous, hilly* (sc. χώραι), Lu. i. 39, 65.*

ὀρεξις, εως, ἡ, *strong desire, lust*, Ro. i. 27.*

ὀρθο-ποδεῶ, ᾶ, *to walk in a straight course*, fig., *to act uprightly*, Gal. ii. 14. (N. T.)*

ὀρθός, ὅ, ὄν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.*

ὀρθο-τομέω, ᾶ (τέμνω), *to cut straight*; met., *to handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)*

ὀρθρίζω, *to rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)*

ὀρθρινός, ὅ, ὄν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).*

ὀρθριος, α, ον, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).*

ὀρθρος, ου, ὁ, *early dawn, day-break*, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.*

ὀρθώς, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.*

ὀρίζω, σω, *to define; to determine*, Ac. xvii. 26; Heb. iv. 7; *to appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., ὀρισμένος, *decreed*, Ac. ii. 23; neut., decree, Lu. xxii. 22.

ὄριον, ου, τό, plur., *the bound*

aries of a place; hence, districts, territory, Mat. ii. 6, iv. 13.

ὀρκίζω, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).*

ὀρκος, ου, ὁ, an oath, Mat. xiv. 1, 9; a promise with an oath, a vow, Mat. v. 33.

ὀρκ-ωμοσία, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S).*

ὀρμάω, ὦ, ῥσω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (els, or ἐπὶ, acc.).

ὀρμή, ῥς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.*

ὀρμημα, ατος, τό, a rushing on, impulse, Rev. xviii. 21.*

ὄρνειον, ου, τό, a bird, Rev. xviii. 2, xix. 17, 21.*

ὄρνις, ιθος, ὁ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.*

ὄρο-θεσία, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.).*

ὄρος, ους, τό, a mountain, Lu. iii. 5, ix. 28.

ὀρύσσω, ξω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.*

ὀρφανός, ἡ, ὁν, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.*

ὀρχέομαι, οὔμαι, ῥσομαι, dep., mid., to dance, Mat. xi. 17, riv. 6; Mar. vi. 22; Lu. vii. 32.*

ὅς, ἡ, ὁ, relative pronoun, who, which (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for ὅς ἄν, ὅς ἐάν, whoever, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonst. in the phrase, ὅς μὲν ... ὁς δὲ, that one ... this one, as 2 Cor. ii. 16.

ὁσάκις, rel. adv., as often as, always with ἄν or ἐάν, 1 Cor. xi. 25, 26; Rev. xi. 6.*

ὁσιος (α), ον, holy, pious, of human beings, of Christ, and of God; τὰ ὁσια, the holy promises, Ac. xiii. 34. Syn.: see ἁγιος.

ὁσιότης, τητος, ἡ, holiness, godliness, Lu. i. 75; Ep. iv. 24.*

ὁσώς, adv., holily, 1 Th. ii. 10.*

ὁσμή, ῥς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.*

ὅσος, η, ον, relat. pron., how much, how great, (1) of time, how long, as long as, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: ἐτι μικρὸν ὅσον ὅσον, yet a little, a very, very little; (2) of quantity, of number, how much, plur., how many, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; as many as, Mat. xiv. 36; with ἄν, ἐάν, as many as, whatsoever, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.

ὅσ-περ, ἡ-περ, δ-περ, the very one who, Mar. xv. 6 (not W. H.).*

ὅστέον, contr. ὁστούν, οὔ, τό, a bone, Jn. xix. 36.

ὅσ-τις, ἡ-τις, ὁ, τι, compound relat., whosoever, whichever, whatsoever (see Gr. §§ 58c, 349, Wi. § 42, 3, Bu. 115); the addition of ἄν, ἐάν, gives indefiniteness.

ὁστράκινος, η, ον, made of earth, earthen, 2 Cor. iv. 7; 2 Tim. ii. 20.*

ὁσφρησις, εως, ἡ, the sense of smell, smelling, 1 Cor. xii. 17.*

ὁσφύς, ὅος, ἡ, the loins, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.

ὅταν (ὅτε, ἄν), rel. adv., when, whensoever; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).

ὅτε, rel. adv., when, Mar. xiv. 12.

ὅτι, conj., (1) that, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) because (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).

ὅτου (gen. of ὅστις), ἕως ὅτου, until, Lu. xxii. 16.

οὔ, adv. (gen. of ὅς), where, whither; οὔ ἐάν, whithersoever; also used of time, when, in the phrases, ἀφ' οὔ, since, ἀχρὶς, ἕως, μέχρις οὔ, until.

οὐ (οὐκ before a vowel, οὐχ if the vowel is aspirated), no,

not (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).

οὐά, interj., ah! aka! derisive,

Mar. xv. 29. (N. T.).*

οὐαί, interj., woe! alas! uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐαί, as subst., Rev. ix. 12, the woe, the calamity. (S.)

οὐδαμῶς, adv., by no means, Mat. ii. 6.*

οὐ-δέ, conj., disj. neg., but not, nor yet (cf. μηδέ, neither, nor, not even (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).

οὐδ-είς, οὐδεμία, οὐδέν (οὐδὲ εἰς), neg. adj., not one, no one, none, nothing, of no moment, of no value, vain.

οὐδέ-ποτε, adv., never, 1 Cor. xiii. 8; Mat. vii. 23.

οὐδέ-πω, adv., not yet, never, Jn. xix. 41.

οὐθὲς, οὐθέν (οὐτε εἰς), no one, nothing, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.).*

οὐκ-ἐτι, adv., no further, no more, no longer.

οὐκ-οὖν, adv., not therefore; hence, in ordinary classic usage, an affirmative adverb, therefore (whereas οὐκουν retains its negative force, not therefore), Jn. xviii. 37.*

οὐ μή, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).

οὖν, conj., therefore, then, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.

οὐ-πω, adv., not yet.

οὐρά, ἄς, ἡ, a tail of an animal, Rev. ix. 10, 19, xii. 4.*

οὐράνιος, ον, heavenly, in or pertaining to heaven, as Lu. ii. 13; Ac. xxvi. 19.

οὐρανόθεν, adv., from heaven, Ac. xiv. 17, xxvi. 13.*

οὐρανός, οἰ, ὁ, heaven, (1) the visible heavens (both sing. and plural), through their whole extent, the atmosphere, the sky, the starry heavens;

(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

Ὀὐρβανός, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.*

Οὐρίας, οὐ, ὁ, *Uriah*, Mat. i. 6.*

οὖς, ὠτός, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

οὐσία, as, ἡ (ὄν, part. elul), *property, wealth*, Lu. xv. 12, 13.*

οὐ-τε, conj., *and not; neither, nor*, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

οὐτός, αὐτή, τοῦτο, demonstr. pron., *this* (near), appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and ὅδε).

οὕτως (and before a consonant sometimes οὕτω), adv., *thus, in this wise, so*, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.

οὐχί, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

ὀφειλέτης, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty, e.g., obedience to the law*, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

ὀφελή, ἡς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)*

ὀφειλῆμα, ατος, τό, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.*

ὀφείλω, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τό ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

ὀφελον (see Gr. § 378, Wi. § 41 ὁ, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.*

ὀφέλος, ους, τό (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.*

ὀφθαλμο-δουλεία, as, ἡ, *eye-service*, Ep. vi. 6; Col. iii. 22. (N. T.)*

ὀφθαλμός, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

ὄφis, εως, ὁ, *a serpent*, Mat. vii. 10; *an emblem of wisdom*, Mat. x. 16; of cunning, Mat. xxiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

ὄφρυς, ὅς, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.*

ὀχλέω, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.*

ὀχλο-ποιέω, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)*

ὄχλος, οὐ, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

ὀχύρωμα, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.*

ὀψάριον, οὐ, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)*

ὀψέ, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.*

ὀψμος, ον, *latter, of the rain*, Ja. v. 7.*

ὀψιος, α, ον, *late*, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὀψια, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

ὄψis, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.*

ὀψώνιον, οὐ, τό, iit., *relish, sauce*, like ὀψάριον, (1) plur., *the rations of soldiers, their wages*, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages, generally*, Ro. vi. 23; 2 Cor. xi. 8.*

Π

Π, π, πῖ, ϖ, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

παγιδεύω, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)*

παγίς, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.*

πάγος, οὐ, ὁ, *a hill*; only with the adj. * Ἀρειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.*

πάθημα, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

παθητός, ἡ, ον, *destined to suffer*, Ac. xxvi. 23.*

πάθος, ους, τό, *suffering, emotion*, in N. T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.*

παιδ-αγωγός, οὐ, ὁ, *a boys' guardian or tutor*, "paedagogue," a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher, 1 Cor. iv. 15; Gal. iii. 24, 25.*

παιδάριον, οὐ, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδῶν); Jn. vi. 9.*

παιδεία, as, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.*

παιδεύτης, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.*

παιδεύω, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20, (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

παιδιόθεν, adv., *from childhood*, Mar. ix. 21. (N. T.)*

παιδῶν, οὐ, τό (dim. of παῖς),

a little child, an infant, Mat. ii. 8; *a child* more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

παιδισκη, ης, ἡ (fem. dim. of *παῖς*), *a young girl; a young female slave*, Lu. xii. 45, xxii. 56.

παίζω, *to play*, as a child, *to sport, to jest*, 1 Cor. x. 7.*

παῖς, παιδός, ὁ, ἡ, (1) *a child, a boy or girl*, Lu. ii. 43, viii. 51, 54; (2) *a servant, a slave*, as Mat. viii. 6, 8; ὁ παῖς τοῦ θεοῦ, *the servant of God*, used of any servant, Lu. i. 69; *of the Messiah*, Mat. xii. 18.

παῶ, σω, *to strike, to smite*, with the fist, Mat. xxvi. 68; Lu. xxii. 64; with a sword, Mar. xiv. 47; Jn. xviii. 10; as a scorpion with its sting, Rev. ix. 5.*

Πακατιανή, ἡς, ἡ, *Pacatiana*, a part of Phrygia, 1 Tim. vi. 22 (Rec).*

πάλαι, adv., *of old*, Heb. i. 1; *long ago*, Mat. xi. 21.

παλαιός, ὁ, ἡ, (1) *old, ancient*, 2 Cor. iii. 14; ὁ παλαιός ἄνθρωπος, *the old or former man, i.e., man in his old, un-renewed nature*, Ro. vi. 6; (2) *worn out*, as a garment, Mat. ix. 16.

παλαιότης, τῆτος, ἡ, *oldness, obsolescence*, Ro. vii. 6.*

παλαιῶ, ὦ, *to make old, to declare obsolete*, Heb. viii. 13; pass., *to grow old, to become obsolete*, Lu. xii. 33; Heb. i. 11, viii. 13.*

πάλῃ, ης, ἡ, *a wrestling*, Ep. vi. 12.*

παλιγ-γενεσία (W. H. παλιγ-), as, ἡ, *a new birth, regeneration*, Tit. iii. 5; *a renovation* of all things, Mat. xix. 28.* Syn.: see ἀνακαίνωσις.

παλιν, adv., *again, back*, used of place or of time; a particle of continuation, *again, once more, further*; and of antithesis, as 2 Cor. x. 7, *on the other hand*.

παμ-πληθεῖ, adv., *all at once, all together*, Lu. xxiii. 18. (N. T).*

πάμ-πολύς, παμπόλλη, πάμπολυ, *very great*, Mar. viii. 1 (not W. H.).*

Παμφύλια, as, ἡ, *Pamphylia*, Ac. xiii. 13.

παν-δοχείον, ου, τό, *a khan, or Eastern inn*, Lu. x. 34.*

παν-δοχέυς, ἑως, ὁ (δέχομαι), *the keeper of a khan, a host*, Lu. x. 35.*

παν-ήγυρις, εως, ἡ (ἀγείρω), *a general festal assembly*, Heb. xii. 23.* Syn.: see ἐκκλησία.

παν-οικί, adv., *with one's whole household or family*, Ac. xvi. 34.*

παν-οπλία, as, ἡ, *complete armor*, Lu. xi. 22; Ep. vi. 11, 13.*

πανουργία, as, ἡ, *shrewdness, skill; hence, cunning, craftiness*, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.*

παν-οὔργος, ον (ἐργον), *doing everything; cunning, crafty*, 2 Cor. xii. 16.*

πανταχῇ, adv., *everywhere*, Ac. xxi. 28 (W. H.).*

πανταχόθεν, adv., *from all sides*, Mar. i. 45 (W. H. πάντοθεν).*

πανταχοῦ, adv., *everywhere*, Mar. xvi. 20; Lu. ix. 6.

παντελής, ἐς, complete; ἐς τὸ παντελές, *completely, perfectly*, Heb. vii. 25; the same phrase, with μή, *not at all*, Lu. xiii. 11.*

πάντῃ, adv., *in every way*, Ac. xxiv. 3.*

πάντοθεν, adv., *from all sides*, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.*

παντο-κράτωρ, οπος, ὁ, *the almighty*, used of God, Rev. i. 8, iv. 8.

πάντοτε, adv., *always, at all times*, Mat. xxvi. 11.

πάντως, adv., *wholly, entirely*, 1 Cor. v. 10; *in every way, by all means*, Ro. iii. 9; *assuredly, certainly*, Ac. xxi. 22.

παρά, prep., gov. the gen., the dat., and accus., *beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 ὁ, 48 ὁ, 49 ὁ, Bu. 339 sq. In composition, *παρά* retains its general meaning, *besides*, sometimes denoting *nearness*, sometimes *motion by or**

past, so as to miss or fail; occasionally also *stealthiness (by the way)*, as in παρένσῳ.

παρα-βάνω, 2d aor. παρέβην, *to transgress*, Mat. xv. 2, 3; 2 Jn. 9 (W. H. πρόδω); *to depart, desert*, Ac. i. 25.*

παρα-βάλλω, (1) *to compare*, Mar. iv. 30 (not W. H.); (2) *to betake one's self, arrive*, Ac. xx. 15.*

παρά-βασις, εως, ἡ, *a transgression*, Ro. ii. 23. Syn.: see ἀγνόημα.

παρα-βάτης, ου, ὁ, *a transgressor*, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.*

παρα-βιάζομαι, *to constrain by entreaties*, Lu. xxiv. 29; Ac. xvi. 15.*

παρα-βολέομαι, *to expose one's self to peril, to be venturesome*, Phil. ii. 30 (W. H.). (N. T).*

παρα-βολή, ἡς, ἡ, (1) *a comparison*, Heb. ix. 9; (2) *a parable*, often of those uttered by our Lord, Mar. iv. 2, 10; (3) *a proverb, an adage*, Lu. iv. 23; (4) perhaps in Heb. xi. 19, *a venture, a risk* (see παραβολέομαι).

παραβουλεύομαι, *to consult aimlessly, be reckless*, Phil. ii. 30 (Rec.). (N. T).*

παραγγέλια, as, ἡ, *a command, a charge*, Ac. v. 28, xvi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.*

παρ-αγγέλλω, *to notify, to command, to charge*, Lu. viii. 29; 2 Th. iii. 4; dat. of person, acc. of thing, or ὅτι, ἵνα or inf., 1 Tim. vi. 13.

παρα-γίνομαι, *to come near, come forth, come against* (ἐπὶ, πρός), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

παρ-άγω, *to pass by*, Mat. xx. 30; *to depart*, Mat. ix. 27; *to pass away*, act., 1 Cor. vii. 31; pass., only 1 Jn. ii. 8, 17.

παρα-δειγματίζω, *to make a public example of, to expose to disgrace*, Mat. i. 19 (W. H. δειγματίζω); Heb. vi. 6.*

παράδεισος, ου, ὁ (probably a Persian word, "garden," "park"), *Paradise*, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.*

παρα-δέχομαι, dep., mid., *to receive, accept, acknowledge*, Mar. iv. 20; Ac. xv. 4 (W

Η.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.*
παρ-δια-τριβή, ἡς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπαρτριβή). (N. T.)*
παρ-δίδωμι, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender, abandon* one's self, Ep. iv. 19; (3) *to hand over*, *entrust, commit, deliver*, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give* or *prescribe*, as laws, etc., Ac. vi. 14; (6) *prob. to permit*, in Mar. iv. 29, *when the fruit permits* or *allows*.
παρὰ-δοξος, ov, *strange, wonderful*, Lu. v. 26.*
παρὰ-δοσις, εως, ἡ, *an instruction, or tradition*, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.
παρ-α-ζηλώω, ὦ, ὥσω, *to provoke* to rivalry, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)*
παρ-θαλάσσιος, α, ov, *by the sea*, Mat. iv. 13.*
παρ-θεωρῶ, ὦ, *to overlook, neglect*, Ac. vi. 1.*
παρ-θήκη, ἡς, ἡ, *a deposit, anything committed to one's charge*, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.)*
παρ-αινῶ, ὦ, *to exhort, admonish*, Ac. xxvii. 9, 22.*
παρ-αιτέομαι, οὔμαι, dep., mid., *to entreat for*, *to beg off*, *make excuse*, *refuse*, *reject*, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.*
παρ-καθέζομαι, *to seat one's self*, Lu. x. 39 (W. H.)*
παρ-καθίζω, intrans., *to sit down beside*, Lu. x. 39 (Rec.)*
παρ-καλέω, ὦ, ἐσω, (1) *to send for*, *summon*, Ac. xxviii. 20; (2) *to beseech, entreat*, Mar. i. 40; (3) *to exhort, admonish*, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 25.
παρ-καλύπτω, *to hide*, *to conceal*, Lu. ix. 45.*

παρ-κατα-θήκη, ἡς, ἡ, *a trust, a deposit*, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).*
παρὰ-κειμαι, *to be at hand, be present with* (dat.), Ro. vii. 18, 21.*
παρὰ-κλήσις, εως, ἡ, *a calling for, a summons*; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation, comfort*, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.
παρὰ-κλήτος, ου, δ, (1) *an advocate, intercessor*, 1 Jn. i. 1; (2) *a consoler, comforter, helper*, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.*
παρ-ακοή, ἡς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.* Syn.: see ἀγνόημα.
παρ-ακολουθεῖω, ὦ, ἡσω, *to follow closely, to accompany* (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out*, *to examine*, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.*
παρ-ακούω, *to hear negligently, to disregard*, Mat. xviii. 17; Mar. v. 36 (W. H.)*
παρ-α-κύντω, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; fig., *with els, to search into*, Ja. i. 25; 1 Pet. i. 12.*
παρ-α-λαμβάνω, λήψομαι (W. H. -λήψ-), (1) *to take to one's self, to take with one*, Lu. ix. 10, 28, xi. 26; *to lead off* a prisoner, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by trans mission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.
παρ-α-λέγω, N. T. in mid., *to lay one's course near*, in sailing, *to coast along*, Ac. xxvii. 8, 13.*
παρ-άλιος, ov, *adjacent to the sea, on the coast*, Lu. vi. 17.*
παρ-αλλαγή, ἡς, ἡ, *change, variation*, Ja. i. 17.*
παρ-α-λογίζομαι, dep., *to impose upon, to delude*, acc., Col. ii. 4; Ja. i. 22.*
παρ-α-λυτικός, ἡ, dv, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N. T.)
παρ-α-λύω, *to relax, to enfeeble*, only perf. part., pass., παρα-λελυμένος, *paralyzed, enfeebled*.
παρ-α-μένω, μενῶ, *to remain by* (dat., or πρὸς, acc.), *to abide with*, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.*
παρ-α-μυθεῖσθαι, οὔμαι, *to speak to, to cheer, to comfort*, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.*
παρ-α-μυθία, ας, ἡ, *encouragement, comfort*, 1 Cor. xiv. 3.*
παρ-α-μύθιον, ου, τό, *comfort*, Phil. ii. 1.*
παρ-α-νομέω, ὦ, *to act contrary to law*, Ac. xxiii. 3.*
παρ-α-νομία, ας, ἡ, *violation of law, transgression*, 2 Pet. ii. 16.* Syn.: see ἀγνόημα.
παρ-α-πικραίνω, ανῶ, 1st aor. παρεπικρανα, *to provoke* God *to anger*, Heb. iii. 16. (S.)*
παρ-α-πικρασμός, οὔ, δ, *provocation of God*, Heb. iii. 8, 15. (S.)*
παρ-α-πίπτω, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.*
παρ-α-πλέω, ὦ, εὔσομαι, *to sail past*, acc., Ac. xx. 16.*
παρ-α-πλήσιον, adv., *near to* (gen.), Phil. ii. 27.*
παρ-α-πλησῶς, adv., *similarly, in like manner*, Heb. ii. 14.*
παρ-α-πορεύομαι, dep., mid., *to pass by, to pass along by*, Mar. xi. 20, xv. 29.
παρὰ-πτωμα, atos, τό (παρ-πίπτω), *a falling away or aside, a sin*, Ep. i. 7, ii. 1, 5. Syn.: see ἀγνόημα.
παρ-α-ρρέω, 2d aor., pass., παρ-ερρήν, pass., *to be carried past, to lose*, Heb. ii. 1.*
παρὰ-σημος, ov, *marked with* (dat.), Ac. xxviii. 11.*
παρ-α-σκευάζω, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.*
παρ-α-σκευή, ἡς, ἡ, *a preparation, i.e., the day immediately before a sabbath or other festival*, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.*

παρα-τείνω, to extend, to prolong, Ac. xx. 7.*

παρα-τηρέω, ὦ, ἦσω, (1) to watch, Mar. iii. 2; (2) to observe scrupulously, Gal. iv. 10.

παρα-τήρησις, εως, ἡ, observation, Lu. xvii. 20.*

παρα-τίθημι, θήσω (see Gr. § 107), (1) to place near or by the side of, as food, Lu. xi. 6; (2) to set or lay before, as instruction, used of a parable, Mat. xiii. 24; mid., to give in charge to, to entrust, Lu. xii. 48* to commend, to recommend (acc. and dat., or els), Ac. xiv. 23.

παρα-τυγχάνω, to fall in with, chance to meet, Ac. xvii. 17.*

παρα-αυτίκα, adv., for the moment, 2 Cor. iv. 17.*

παρα-φέρω (see Gr. § 103, 6, Wi. § 52, 4, 11), to remove (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., to be led aside, carried away, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).*

παρα-φρονέω, ὦ, to be beside one's self, 2 Cor. xi. 23.*

παρα-φρονία, as, ἡ, being beside one's self, madness, folly, 2 Pet. ii. 16. (N. T.)*

παρα-χειμάζω, ἄσω, to pass the winter, Ac. xxvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.*

παρα-χειμασία, as, ἡ, a passing the winter, Ac. xxvii. 12.*

παρα-χρημα, adv., instantly, immediately, Lu. i. 64, iv. 39.

πάρδαλις, εως, ἡ, a leopard, a panther, Rev. xiii. 2.*

παρα-εδρεύω, to wait upon, to attend to (dat.), 1 Cor. ix. 13 (W. H.).*

πάρ-εμι (εἶμι), to be near, to be present; part., παρὼν, present time; τὰ παρόντα, possessions.

παρα-εἰσ-άγω, ξω, to bring in secretly, 2 Pet. ii. 1.*

παρα-εἰσ-ακτος, ον, brought in secretly, surreptitious, Gal. ii. 4.*

παρα-εἰσ-δύω, or -ύνω, ὅσω, to come in by stealth, to enter secretly, Ju. 4.*

παρα-εἰσ-έρχομαι (see Gr. § 103, 2), (1) to enter secretly, Gal.

ii. 4; (2) to enter in addition, Ro. v. 20.*

παρα-εἰσ-φέρω, to contribute besides, 2 Pet. i. 5.*

παρα-εκτός, adv., besides; τὰ παρεκτός, the things that occur besides, 2 Cor. xi. 28 (see R. V. mrg.); prep. with gen., except, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.*

παρα-εμ-βάλλω, βαλῶ, to cast up a bank about a city, Lu. xix. 43 (W. H.).*

παρα-εμ-βολή, ἡς, ἡ, (1) a camp, Heb. xiii. 11, 13; (2) soldiers' barracks, Ac. xxi. 34, 37; (3) an army in battle array, Heb. xi. 34.

παρα-εν-οχλέω, ὦ, to cause disturbance to, to disquiet (dat.), Ac. xv. 19.*

παρα-επι-δημος, ον, residing in a strange country; as subst., a stranger, foreigner, Heb. xi. 13; 1 Pet. i. 1, ii. 11.*

παρα-έρχομαι, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) to pass by, with acc. of person or place; (2) to pass, elapse, as time; (3) to pass away or perish; (4) to pass from any one; (5) to pass carelessly, i.e., to disregard, neglect.

πάρ-εἰσις, εως, ἡ (ἔημι), passing over, pretermission, Ro. iii. 25.* Syn.: see ἀφ᾽ ἑσθῆς.

παρα-έχω, ἔξω, 2d aor. παρέσχον (dat. and acc.), (1) to offer, to supply, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρέχω κόπους, to cause trouble, Mat. xxvi. 10; (2) in mid., to present, manifest, Tit. ii. 7; to bestow, Col. iv. 1.

παρα-ηγορία, as, ἡ, solace, Col. iv. 11.*

παρθενία, as, ἡ, virginity, Lu. ii. 36.*

παρθένος, ον, ἡ, a virgin, a maid, Mat. xxv. 1, 7, 11; hence one who is chaste, Rev. xiv. 4, applied to the male sex.

Πάρθος, ον, ὁ, a Parthian, Ac. ii. 9.*

παρ-ίημι, to pass by or over, to relax; pass., perf. part., παρειμένος, weary, Heb. xii. 12.*

παρ-ίστημι, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) trans. in act., pres., imp., fut., and 1st aor., to place near or at hand, to provide, Ac. xxiii. 24; to present, to offer, Ro. vi. 13, 16; specially, to dedicate, to consecrate, Lu. ii. 22; to cause to appear, to demonstrate, Ac. xxiv. 13; (2) intrans., perf., plup., 2d aor., and mid., to stand by, Mar. xiv. 47, 69, 70; Lu. xix. 24; to have come, Mar. iv. 29; to stand by, i.e., for aid or support, Ro. xvi. 2; to stand in hostile array, Ac. iv. 26.

Παρμενῆς, acc. ἂν, ὁ, Parmenas, Ac. vi. 5.*

πάρ-οδος, ον, ἡ, a passing by or through, 1 Cor. xvi. 7.*

παρα-οικέω, ὦ, to dwell in (ἐν or els, const. praeg.) as a stranger, Lu. xxiv. 18; Heb. xi. 9.*

παρα-οικία, as, ἡ, a sojourning, a dwelling in a strange land, Ac. xiii. 17; 1 Pet. i. 17. (S.)*

πάρ-οικος, ον, generally as substantive, a stranger, a foreigner, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.*

παρα-οῖμα, as, ἡ (οἶμος, a way), (1) a current or trite saying, a proverb, 2 Pet. ii. 22; (2) an obscure saying, a symbolic saying, Jn. xvi. 25, 29; (3) a comparative discourse, an allegory, Jn. x. 6.

πάρ-οινος, ον, given to wine, drunken, 1 Tim. iii. 3; Tit. i. 7.*

παρα-οίχομαι, to pass away, of time, Ac. xiv. 16.*

παρα-ομοιάζω, to resemble, Mat. xxiii. 27. (N. T.)*

παρα-οικίος, ον, similar, Mar. vii. 8 (W. H. omit), 13.*

παρα-οξύω, to provoke, to irritate, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.*

παρα-οξύσμός, οὔ, ὁ, (1) incitement, Heb. x. 24; (2) contention, irritation, Ac. xv. 39.*

παρα-οργίζω, ὦ, to provoke greatly, exasperate, Ro. x. 19; Ep. vi. 4.*

παρα-οργισμός, οὔ, ὁ, exasperation, wrath, Ep. iv. 26. (S.)* Syn.: see θυμός.

παρ-οτρύνω, to stir up, to incite, Ac. xiii. 50.*

παρ-ουσία, *as, ἡ (ἐλμ), (1) presence, 2 Cor. x. 10; Phil. ii. 20; (2) a coming, an arrival, advent, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.*

παρ-οψίς, *ιδος, ἡ, a dish for delicacies, Mat. xxiii. 25, 26.**

παρρησία, *as, ἡ, freedom, openness, especially in speaking, boldness, confidence, Ac. iv. 13; Heb. x. 19; παρρησία, ἐν παρρησίᾳ, or μετὰ παρρησίας, boldly, openly.*

παρρησιάζομαι, *dep., mid., 1st aor. ἐπαρρησιασάμην, to speak freely, boldly, to be confident, Ac. xviii. 26, xxvi. 26.*

πᾶς, *πάσα, πᾶν (see Gr. § 37), all, the whole, every kind of (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); adverbial phrases are διαπαντός (which see), always; ἐν παντί, ἐν πᾶσιν, in everything; and πάντα (neut. plur. acc.), altogether.*

πάσχα, *τό (Aram.), the paschal lamb, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; the paschal supper, Mar. xiv. 16; the passover feast, Mat. xxvi. 2. (S.)*

πάσχω (*παθ.*, see Gr. § 94, i. 7), *to be affected with anything, good or bad; so, to enjoy good, Gal. iii. 4; more commonly, to endure suffering, Mat. xvii. 15; to suffer (acc. of that suffered, ἀπό or ὑπό, gen.), of person inflicting).*

Πάταρα, *ἄρων, τό, Patara, Ac. xxi. 1.**

πατάσσω, *ἔω, to smite, to strike, to smite to death, to afflict, Mat. xxvi. 31; Ac. xii. 23.*

πατέω, *ῶ, ἥσω, to tread upon, Lu. x. 19; to press by treading, as grapes, Rev. xiv. 20, xix. 15; fig., to tread down, to trample upon, Lu. xxi. 24; Rev. xi. 2.**

πατήρ, *τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, 1a, 30, 3, Bu. 94), a father; often of God as the father of men, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-*

ings, 2 Cor. i. 3. Secondary meanings are: (1) a founder of a race, an ancestor; (2) a senior, a father in age, 1 Jn. ii. 13, 14; (3) the author, or cause, or source of anything, Jn. viii. 44; Heb. xii. 9; (4) a spiritual father, or means of converting any one to Christ, 1 Cor. iv. 15; (5) one to whom resemblance is borne, Jn. viii. 38, 41, 44.

Πάτμος, *οὔ, ἡ, Patmos, Rev. i. 9.**

παρ-αλφῶς (W. H. -ολφῶς), *οὔ, ὁ, a parricide, 1 Tim. i. 9.**

πατριά, *ἄς, ἡ, a family (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).**

πατρι-άρχης, *οὔ, ὁ, head or founder of a family, a patriarch, Ac. ii. 29, vii. 8, 9; Heb. vii. 4. (S.)**

πατρικός, *ἡ, ὁν, paternal, ancestral, Gal. i. 14.**

πατρίς, *ιδος, ἡ, one's native place, fatherland, Heb. xi. 14; one's native place, i.e., city, Mat. xiii. 54, 57.*

Πατρόβας, *acc. αν, ὁ, Patrobas, Ro. xvi. 14.**

πατρο-παρά-δοτος, *οὔ, handed down from ancestors, 1 Pet. i. 18.**

πατρώος, *α, οὔ, received from the fathers, hereditary, Ac. xxii. 3, xxiv. 14, xxviii. 17.**

Παῦλος, *οὔ, ὁ, Paul, (1) Sergius Paulus, Ac. xiii. 7; (2) the apostle of the Gentiles, Ac. xxi. 40 (see Gr. § 159c, Wi. § 18, 6).*

παύω, *σω, to cause to cease, to restrain, 1 Pet. iii. 10; generally mid., to cease, desist, Lu. v. 4, viii. 24.*

Πάφος, *οὔ, ἡ, Paphos, Ac. xiii. 6, 13.**

παχύνω (*παχύς*), *to make fat, to fatten; pass., fig., to become stupid, Mat. xiii. 15; Ac. xxviii. 27.**

πέδη, *ης, ἡ, a shackle, a fetter for the feet, Mar. v. 4; Lu. viii. 29.**

πεδινός, *ἡ, ὁν, level, Lu. vi. 17.**

πεζεύω (*πεζός*), *to travel on foot or by land, Ac. xx. 13.**

πεζή, *adv., on foot, or by land, Mat. xiv. 13; Mar. vi. 33.**

πειθ-αρχέω, *ῶ, (1) to obey a ruler or one in authority, Ac. v. 29, 32; Tit. iii. 1; (2) to obey, or conform to advice, Ac. xxvii. 21.**

πειθός (W. H. *πιθός*), *ἡ, ὁν, persuasive, 1 Cor. ii. 4. (N.T.)**

πειθω, *πείσω, to persuade, Ac. xviii. 4; to influence by persuasion, Mat. xxvii. 20; to seek to please, to conciliate, Ac. xiv. 29; 2 Cor. v. 11; to appease, to render tranquil, 1 Jn. iii. 19; to conciliate, to aspire to the favor of, Gal. i. 10; pass., to yield to persuasion, to assent, to listen to, to obey, Ac. v. 36, 37; the 2d perf., *πέπεισθα*, is intrans., to trust, to rely on, to have confidence in, Mat. xxvii. 43; Ro. ii. 19.*

πεινάω, *ῶ, inf. πεινᾶν, ὥσω, (1) to be hungry, Mat. iv. 2, xii. 1, 3; hence, (2) to be needy, Lu. i. 53; (3) to desire earnestly, to long for, acc., Mat. v. 6.*

πείρα, *as, ἡ, trial, experiment; with λαμβάνω, to make trial of, to experience, Heb. xi. 29, 36.**

πειράζω, *σω, (1) to attempt (inf.), Ac. xvi. 7; (2) to make trial of, to test (acc.), Jn. vi. 6; (3) to tempt to sin, Ja. i. 13, 14; ὁ πειράζων, the tempter, i.e., the devil, Mat. iv. 3. Syn.: see δοκιμάζω.*

πειρασμός, *οὔ, ὁ, a trying, proving, 1 Pet. iv. 12; Heb. iii. 8; a tempting to sin, Mat. vi. 13; calamity, adversity, as trying men, Ac. xx. 19. (S.)*

πειράω, *ῶ, only in mid., to attempt, Ac. ix. 26 (W. H. *πειράζω*), xxvi. 21.**

πεισμονή, *ἡς, ἡ, persuasion, conviction, Gal. v. 8. (N.T.)**

πέλαγος, *οὔς, τό, the sea, the deep, Mat. xviii. 6; Ac. xxvii. 5.**

πέλεκκις (*πέλεκυς*, an axe), *to behead, Rev. xx. 4.**

πέμπτος, *η, ον, ord. num., the fifth, Rev. vi. 9.*

πέμπω, *ψω, (1) to send, of persons, to send forth, spoken of teachers, as John Baptist, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) to send, of things, to*

transmit, Rev. xi. 10; *to send among or upon*, 2 Th. ii. 11; *to thrust in the sickle*, Rev. xiv. 15, 18.
πένης, πτος, ὁ, *poor*, 2 Cor. ix. 9.* *Syn.*: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.
πενθερά, ἄς, ἡ, *a mother-in-law*, a wife's mother, Mar. i. 30.
πενθερός, οὗ, ὁ, *a father-in-law*, a wife's father, Jn. xviii. 13.*
πενθῶ, ὦ, ἡσω, (1) *to mourn*, intrans., Ja. iv. 9; (2) *to mourn passionately for, to lament*, trans., 2 Cor. xii. 21.
πένθος, οὖς, τό, *mourning*, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.*
πενυχτός, ὁ, ὅν, *poor, needy*, Lu. xxi. 2.*
πεντάκις, num. adv., *five times*, 2 Cor. xi. 24.*
πεντακισ-χίλιοι, αἱ, α, num., *five thousand*, Mat. xiv. 21.
πεντακόσιοι, αἱ, α, num., *five hundred*, Lu. vii. 41; 1 Cor. xv. 6.*
πέντε, οἱ, αἱ, τό, num. indecl., *five*, Mat. xiv. 17.
πεντε-και-δέκατος, η, ον, ord. num., *fifteenth*, Lu. iii. 1. (S.)*
πεντήκοντα, οἱ, αἱ, τό, num. indecl., *fifty*, Lu. vii. 41.
πεντηκοστή, ἡς, ἡ (lit. *fiftieth*), *Pentecost*, the first beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.*
πέποιθα, see πείθω.
πεποίησις, εὖς, ἡ, *trust, confidence*, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)
πέρ, an enclitic particle, cognate with *περί*, only found joined to pronouns or particles for intensity of meaning, as ἐάνπερ, *if indeed*; ἐπειπερ, *since indeed*, *καίπερ*, *and really*; ὅσπερ, *the very one who*.
περαιτέρω (πέρα), adv., *further, besides*, Ac. xix. 39 (W. H.)*
πέραν, adv., *over, on the other side, beyond*, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.
πέρας, ατος, τό, *a limit, the ex-*

tremity, in space, as Mat. xii. 42; or time, Heb. vi. 16.
Πέργαμος, ον, ἡ, *Pergamus or Pergamum*, Rev. i. 11, ii. 12.*
Πέργη, ης, ἡ, *Perga*, Ac. xiii. 13.
περί, a prep., governing the gen. and acc.; with gen., *about, i.e., concerning or respecting a thing*; with acc., *about, around*, in reference to (see Gr. § 302, Wi. §§ 47 e, 49 f, Bu. 335). In composition, *περί* denotes *round about, on account of, above, beyond*.
περι-άγω, trans., *to lead or take about*, 1 Cor. ix. 5; intrans., *to go about* (acc. of place), Mat. iv. 23, ix. 35; xxiii. 15; Mar. vi. 6; Ac. xiii. 11.*
περι-αἰρέω, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), *to take from around, take entirely away*, lit., Ac. xxvii. 40 (*to cast off anchors, R. V.*); fig. of the removal of sin, Heb. x. 11.
περι-άπτω, *to kindle*, Lu. xxii. 55 (W. H.)*
περι-αυτράπτω, *to lighten around, to flash around* (acc., or *περί*, acc.), Ac. ix. 3, xxii. 6. (Ap.)*
περι-βάλλω, βαλῶ, βέβληκα, *to cast around* (acc. and dat.), Lu. xix. 43; *to clothe*, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12, Bu. 149; mid., *to clothe one's self, to be clothed*, Mat. vi. 29.
περι-βλέπω, N. T., in mid., *to look around*, abs., Mar. v. 32, ix. 8, x. 23; *to look round upon*, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.*
περι-βόλαιον, ον, τό, (1) *a mantle*, Heb. i. 12; (2) *a veil*, 1 Cor. xi. 15.*
περι-δέω, *to bind round about*, pass., plur., Jn. xi. 44.*
περι-δρέμω, see περιτρέχω.
περι-εργάζομαι, *to overdo, to be a busybody*, 2 Th. iii. 11.*
περί-εργος, ον, act., *overdoing, intermeddling*, 1 Tim. v. 13; pass., τὰ περίεργα, *superfluous arts, sorcery*, Ac. xix. 19.*
περι-έρομαι (see Gr. § 103, 2, Wi. § 53, 4, 12), *to go about,*

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; *to tack*, as a ship, Ac. xxviii. 13 (not W. H.)*
περι-έχω, *to encompass*; so, *to contain*, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., *to be contained*, 1 Pet. ii. 6; *to seize*, as astonishment, Lu. v. 9.*
περι-ζώννυμι, or -ζωννύω (see Gr. § 114, Wi. § 53, 4, 12), Bu. 191), *to gird one's self around, mid. or pass.*, Ep. vi. 14; Lu. xii. 35, 37.
περί-θεσις, εὖς, ἡ, *a putting around*, as ornaments, 1 Pet. iii. 3. (N. T.)*
περι-ίστημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., *to stand around*, Jn. xi. 42; Ac. xxv. 7; mid., *to avoid*, skun (acc.), 2 Tim. ii. 16; Tit. iii. 9.*
περι-κάθαρμα, ατος, τό, *refuse, offscouring*, 1 Cor. iv. 13. (S.)*
περι-καλύπτω, *to cover round about, to cover up*, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.*
περί-κειμαι, *to lie about, surround*, dat., or *περί*, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; *to be encompassed or surrounded with*, acc., Ac. xxviii. 20; Heb. v. 2.*
περι-κεφαλαία, ας, ἡ, *a helmet*, Ep. vi. 17; 1 Th. v. 8.*
περι-κρατής, ἐς, *having full power over* (gen.), Ac. xxvii. 16. (Ap.)*
περι-κρύπτω, *to hide entirely*, Lu. i. 24. (N. T.)*
περι-κυκλώω, ὦ, ὥσω, *to encircle, surround*, Lu. xix. 43.*
περι-λάμπω, *to shine around*, Lu. ii. 9; Ac. xxvi. 13.*
περι-λείπω, *to leave remaining*; pass., *to be left*, 1 Th. iv. 15, 17.*
περί-λυπος, ον, *very sorrowful*, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit)*
περι-μένω, *to wait for* (acc.), Ac. i. 4.*
περί-εξ, adv., *round about*, Ac. v. 16.*
περι-οικέω, ὦ, *to dwell around, to be neighboring to* (acc.), Lu. i. 65.*

περὶ-οἶκος, or, dwelling around, a neighbor, Lu. i. 58.*

περὶ-οὐσίος, or, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S).*

περὶ-οχῆ, ἢ, ἡ (περιέχω), a section or passage of Scripture, Ac. viii. 32.*

περὶ-πατέω, ὦ, ἡσω, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (ἐν, dat.; κατὰ, acc.).

περὶ-πείρω, to pierce through, fig., 1 Tim. vi. 10.*

περὶ-πίπτω, to fall into the midst of (dat.), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.*

περὶ-ποιέω, ὦ, N. T. in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; 1 Tim. iii. 13.*

περὶ-ποιήσις, εως, ἡ, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, 1 Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; 1 Pet. ii. 9.

περὶ-ρρηγνύμι, to tear off, as garments, Ac. xvi. 22.*

περὶ-σπάω, ὦ, to drag around; hence, fig., pass., to be distracted in mind, Lu. x. 40.*

περισσεύα, as, ἡ, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; els περισσεύειν, as adv., abundantly, 2 Cor. x. 15.*

περίσσευμα, ατος, τό, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.*

περισσεύω, εὔσω, to be more than enough, to remain over, to be in abundance, Lu. xii. 15; Jn. vi. 12; τὸ περισσεύον, the residue, Mat. xiv. 20; to redound to, els, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.

περισσός, ἡ, ὅν, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; τὸ περισσόν, excellence, pre-eminence, Ro. iii. 1.

περισσότερος, adv. (compar. of περισσός), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσῶς, adv., greatly, exceedingly, Mar. x. 26.

περιστέρα, ἄς, ἡ, a dove, Mat. iii. 16, x. 16.

περὶ-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, 1 Cor. vii. 18.

περὶ-τίθημι, to place, or put about or around (dat. and acc.), Mat. xxi. 33; fig., to bestow, to confer, 1 Cor. xii. 23.

περὶ-τομή, ἡς, ἡ, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S.)

περὶ-τρέπω, to turn about, to turn into (els) madness, Ac. xxvi. 24.*

περὶ-τρέχω, 2d aor. περιέδραμον, to run around (acc.), Mar. vi. 55.*

περὶ-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. iv. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).*

περὶ-φρονέω, ὦ, to look down upon, to despise, Tit. ii. 15.*

περὶ-χωρος, or, lying round about; only as subst., ἡ περιχωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.

περὶ-ψήμα, ατος, τό, scrapings, offscourings, 1 Cor. iv. 13.*

περπερεύομαι, dep., intrans., to boast, 1 Cor. xiii. 4.*

Περσίς, ἰδος, ἡ, Persis, Ro. xvi. 12.*

πέρυσι, adv., last year; ἀπὸ πέρυσι, a year ago, 2 Cor. viii. 10, ix. 2.*

πετάομαι, ὦμαι, or πέτομαι (W. H.), to fly, as a bird, Rev.*

πετεινόν, οὐ, τό, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.

πέτομαι, see πετάομαι.

πέτρα, as, ἡ, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.

Πέτρος, ου, ὁ, Peter (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.

πετρώδης, es, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.*

πήγανον, ου, τό, rue, Lu. xi. 42.*

πηγή, ἡς, ἡ, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.

πήγνυμι, πήξω, to fasten, to pitch a tent, Heb. viii. 2.*

πηδάλιον, ου, τό, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.*

πηλίκος, η, ου, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.*

πηλός, ου, ὁ, clay, mud, Jn. ix. 6-15; Ro. ix. 21.*

πήρα, as, ἡ, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.*

πήχυς, εως, ὁ, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.*

πιάξω, σω, to lay hold of, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; to arrest, Jn. vii. 30.

πιέζω, to press together, as in a measure, Lu. vi. 38.*

πιθανο-λογία, as, ἡ, persuasive or plausible speech, Col. ii. 4.*

πικραίνω, ανῶ, to render bitter, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.*

πικρία, as, ἡ, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.*

πικρός, ὁ, ὄν, bitter, acrid, malignant, Ja. iii. 11, 14.*

πικρῶς, adv., bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.*

Πιλάτος, or Πιλάτος (W. H. Πειλάτος), ου, ὁ (Lat. pilatus, "armed with a javelin"), Pilate, Mar. xv. 1, 2.

πλημπλημι, πλησθην, 1st aorist pass., ἐπλήσθην, (1) to fill with (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii

4; (2) pass., *to be fulfilled or completed*, of time, Lu. i. 23, 57.

πιμπρημι (πρα-), and **πιμπράω**, pass., inf., **πιμπρασθαι**, *to be inflamed, to swell*, Ac. xxviii. 6.*

πινακίδιον, ου, τό (dim. of **πίναξ**), *a tablet for writing*, Lu. i. 63.*

πίναξ, ακος, ό, *a plate, platter*, Lu. xi. 39.

πίνω, fut. **πιομαι**, perf. **πέπωκα**, 2d aor. **έπιον** (inf. **πεῖν**, W. H.), *to drink*, abs., or with acc. of thing drunk (sometimes **ék or ápó**), Lu. xii. 19, 29; *to imbibe*, as the earth imbibes rain, Heb. vi. 7; fig., *to receive into the soul, to partake of*, Jn. vii. 37.

πίστις, olive, **ήτος**, ή, *fatness*, as of the olive, Ro. xi. 17.*

πιπράσκω (πρα-), perf. **πέπρακα**, 1st aor. pass. **έπράθην**, perf. pass. **πέπραμαι**, *to sell*, Mat. xiii. 46; pass., with **υπό**, *to be sold under, to be a slave to*, Ro. vii. 14.

πίπτω (πετ-, see Gr. § 94, i. 8d, Wi. § 13, 1a, Bu. 167), **πεσοῦμαι**, (1) *to fall* (whence, by **ápó** or **ék**; whither, by **έπί** or **els**, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) *to fall prostrate*, as of persons, *to die, to perish*, Jn. xviii. 6; Rev. i. 17; of structures, *to fall in ruins*, Mat. vii. 25, 27; of institutions, *to fail*; (3) *to fall to*, as a lot, Ac. i. 26; (4) *to fall into or under*, as condemnation.

Πισιδία, as, ή, *Pisidia*, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.*

πιστεύω (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), **εἶσω**, *to believe, be persuaded of a thing* (acc. or **ότι**); *to give credit to*, dat.; *to have confidence in, to trust, believe*, dat., **els, έν, επί** (dat.) or **έπί** (acc.), often of Christian faith, in God, in Christ; *to entrust something* (acc.) *to any one* (dat.); pass., *to be entrusted with* (acc.).

πιστικός, ή, όν, *genuine, pure*, of ointment, Mar. xiv. 3; Jn. xii. 3.*

πίστις, εως, ή, (1) *faith*, generally, as 2 Th. ii. 13; Heb. xi.

1; the object of the faith is expressed by obj. gen., or by **els, έν, πρόσ** (acc.); (2) *fidelity, good faith*, Ro. iii. 3; 2 Tim. ii. 22; (3) *a pledge, a promise given*, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

πιστός, ή, όν, (1) *trustworthy, faithful*, in any relation or to any promise, of things or (generally) persons; (2) *believing*, abs., as **οί πιστοί**, *the followers of Christ*, or with dat.

πιστώω, ώ, *to make faithful*; N. T., only in pass., *to be assured of*, 2 Tim. iii. 14.*

πλανάω, ώ, ήσω, *to lead astray, to cause to wander*, Heb. xi. 38; fig., *to deceive*, Jn. vii. 12; pass., *to be misled, to err*, Mar. xii. 24, 27; Lu. xxi. 8.

πλάνη, ης, ή, *a wandering*; only fig., *deceit, delusion, error*, Mat. xxvii. 64; Ep. iv. 14.

πλανήτης, ου, ό, *a wanderer*; **άστηρ πλανήτης**, *a wandering star*, Ju. 13.*

πλάνος, ον, *causing to wander, misleading*, 1 Tim. iv. 1; as subst., *a deceiver*, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.*

πλάξ, ακός, ή, *a tablet to write on*, 2 Cor. iii. 3; Heb. ix. 4.*

πλάσμα, ατος, τό, *a thing formed or fashioned*, Ro. ix. 20.*

πλάσσω, άσω, *to form, mould*, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.*

πλαστός, ή, όν, *formed, moulded*; fig., *feigned*, 2 Pet. ii. 3.*

πλατεία, as, ή (fem. of **πλατύς**, broad, sc. **όδός**), *a street*, Mat. vi. 5, xii. 19.

πλάτος, ουσ, τό, *breadth*, Ep. iii. 18; Rev. xx. 9, xxi. 16.*

πλατώνω, *to make broad, to enlarge*, Mat. xxiii. 5; pass., fig., *to be enlarged*, in mind or heart, 2 Cor. vi. 11, 13.*

πλατύς, εία, ύ, broad, Mat. vii. 13.*

πλέγμα, ατος, τό (**πλέκω**), *anything interwoven, braided hair*, 1 Tim. ii. 9.*

πλείστος, η, ον, superl. of **πολύς**,

the greatest, the most, very great; **τό πλείστον**, adv., *mostly, at most*, 1 Cor. xiv. 27.

πλείων, εών (for declension see Gr. § 44, Bu. 127), compar. of **πολύς**, *more, greater*, in number, magnitude, comparison; **οί πλείους**, *the more, the most, the many*, majority, 2 Cor. ii. 6; **πλείον** or **πλέον**, as adv., *more*, Jn. xxi. 15; **έπί πλείον**, *further, longer*, Ac. iv. 17.

πλέκω, ξω, *to weave together, to plait*, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.*

πλέον, see **πλείων**.

πλεονάζω, σω, intrans., *to have more than enough*, 2 Cor. viii. 15; *to abound, to increase*, Ro. v. 20; 2 Cor. iv. 15; trans., *to cause to increase*, 1 Th. iii. 12.

πλεονεκτέω, ώ, *to have more than another*; hence, *to overreach, take advantage of* (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; pass., 2 Cor. ii. 11.*

πλεονέκτης, ου, ό, *a covetous or avaricious person*, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.*

πλεονεξία, as, ή, *covetousness, avarice*, Lu. xii. 15; 2 Pet. ii. 3. *Syn.*: **πλεονεξία** is more active, seeking to grasp the things it has not; **φιλαργυρία**, more passive, seeking to retain and multiply what it has.

πλευρά, άς, ή, *the side of the body*, Jh. xix. 34.

πλέω, see **πλεμπλημι**.

πλέω, impf. **έπλεον**, *to sail*, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read **els**).*

πληγή, ης, ή (**πλήσσω**), *a blow, a stripe, a wound*, Ac. xvi. 33; Rev. xiii. 14; *an affliction*, Rev. ix. 20.

πλήθος, ουσ, τό, *a multitude, a great number*, Mar. iii. 7, 8; Heb. xi. 12; with art., *the multitude, the whole number, the assemblage*, Ac. xiv. 4; *a quantity*, Ac. xxviii. 3.

πληθύνω, νώ, (1) intrans., *to increase*, Ac. vi. 1; (2) trans., *to multiply, augment*, 2 Cor.

- ix. 10; pass., *to be increased*, Mat. xxiv. 12.
- πλήθω, see *πλημλημι*.
- πλήκτης, ου, ὁ, *a striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.*
- πλημύρα, ας (W. H. ης), ἡ, *a flood*, Lu. vi. 48.*
- πλήν, adv. (akin to πλεον, hence it *adds* a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; πλήν ὅτι, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.
- πλήρης, ες, (1) *full, abs.*, Mar. iv. 28; (2) *full of (gen.)*, *abounding in*, Mar. viii. 19; Lu. iv. 1.
- πληρο-φορέω, ὦ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., *of things, to be fully accomplished*, Lu. i. 1; *of persons, to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.)*
- πληρο-φορία, ας, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.)*
- πληρώω, ὦ, ὥσω, *to fill with (gen.)*, *to fill up, to pervade, to complete*, either time or number; *to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read *πληρο-φορέω*).
- πληρώμα, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; *so, the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, *is the completion of an era; the fullness of Christ*, Ep. i. 23, *that which is filled by Christ, i.e., the Church; the fullness of the Godhead*, Col. ii. 9, *all divine attributes*.
- πλησίον, adv., *near, near by*, with gen., Jn. iv. 5; with the art., ὁ πλησίον, *a neighbor*, Ac. vii. 27.
- πλησμονή, ἡς, ἡ, *full satisfying, indulgence*, Col. ii. 23.*
- πλήσσω, 2d aor. pass. ἐπλήγην, *to smite*, Rev. viii. 12.*
- πλοῦαιον, ου, τό (dim. of πλοῖον), *a small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.
- πλοῖον, ου, τό, *a ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.
- πλόος, οὗς, gen. οὐ or οὐς, ὁ, *a voyage*, Ac. xxi. 7, xxvii. 9, 10.*
- πλούσιος, α, ον, *rich, abounding in (ἐν)*, Lu. xii. 16; Ep. ii. 4.
- πλουσιώς, adv., *richly, abundantly*, Col. iii. 16.
- πλουτέω, ὦ, ἡσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.
- πλουτίζω, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.*
- πλούτος, ου, ὁ (see Gr. § 32a, Wi. § 9e, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.
- πλύνω, νῶ, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: *see λούω*.
- πνεῦμα, ατος, τό, (1) *properly, the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from σῶμα and ψυχή, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being*, as (a) *the human spirit*, separated from the body, *the undying soul*; (b) *angels*, good and bad; (c) *God*, Jn. iv. 24; (d) *the Holy Spirit*, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), *in relation to Jesus*, Lu. iv. 1; Ac. x. 38; *in relation to prophets and apostles*, Ac. xxi. 11; Jn. xx. 22; and *in relation to saints generally*, Gal. iii. 2.
- πνευματικός, ἡ, ὄν, *spiritual*, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; τὰ πνευματικά, *spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.
- πνευματικῶς, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; *in a mystical sense*, Rev. xi. 8. (N. T.)*
- πνέω, εἴσω, *to blow*, as the wind, Mat. vii. 25, 27.
- πνίγω, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.*
- πνικτός, ἡ, ὄν, *strangled*, Ac. xv. 20, 29; xxi. 25.
- πνοή, ἡς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.*
- ποδῆρης, ες, *reaching to the feet*; as subst. (sc. χιτῶν or ἐσθῆς), *a long robe*, Rev. i. 13.* Syn.: *see ἱμάτιον*.
- πόθεν, adv., *interrog., whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; *of cause, how?* Lu. i. 43; Mar. xii. 37.
- ποία, ας, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of ποῖος, *of what sort?**
- ποιέω, ὦ, ἡσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce*; *to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do, generally*; *to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: *see Trench, § xcvi*.
- ποίημα, ατος, τό, *a thing made, a work*, Ro. i. 20; Ep. ii. 10.*
- ποίησις, εως, ἡ, *a doing*, Ja. i. 25.*
- ποιητής, οὐ, ὁ, (1) *a doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) *a poet*, Ac. xvii. 28.*
- ποικίλος, η, ον, *various, of different colors, diverse*, Lu. iv. 40.
- ποιμάνω, ανῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;

Rev. vii. 17; (3) *to rule, govern*, Rev. ii. 27, xii. 5, xix. 15.* *Syn.*: see βόσκω.

ποιμήν, ἐνος, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig., of Christ as the Shepherd*, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11

ποιμνή, ης, ἡ, (1) *a flock of sheep or goats*, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig., of Christ's followers*, Mat. xxvi. 31; Jn. x. 16.*

ποίμνω, ου, τό (= ποιμνή), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.*

ποῖος, ποία, ποῖον, an interrog. pronoun corresponding to οἶος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. οὐδοῦ.

πολεμέω, ᾧ, ἥσω, *to make war, to contend with* (μετὰ, gen.), Rev. ii. 16, xiii. 4.

πόλεμος, ου, ὁ, (1) *a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.

πόλις, εως, ἡ, *a city*, Ac. v. 16; *met.*, *the inhabitants of a city*, Mar. i. 33; with art., *the city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.

πολιτάρχης, ου, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.*

πολιτεία, as, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.*

πολιτευμα, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.*

πολιτεύω, in mid., *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.*

πολίτης, ου, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; with gen., *αὐτοῦ*, *a fellow-citizen*, Lu. xix. 14; Heb. viii. 11 (W. H.).*

πολλάκις, adv., *many times, often*, Mar. v. 4, ix. 22.

πολλα-πλάσιον, ου, gen. ονος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.*

πολυ-λογία, as, ἡ, *much speaking*, Mat. vi. 7.*

πολυ-μερῶς, adv., *in many*

parts, by many portions, Heb. i. 1.*

πολυ-ποίκιλος, ου, *much varied, manifold*, Ep. iii. 10.*

πολύς, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, in like manner, *much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῶ, *altogether*, Ac. xxvi. 29 (not W. H.).

πολύ-σπλαγχνος, ου, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).*

πολυ-τελής, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.*

πολύ-τιμος, ου, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; compar., 1 Pet. i. 7 (W. H.).*

πολυ-τρόπως, adv., *in many ways*, Heb. i. 1.*

πόμα, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.*

πονηρία, as, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; plur., *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.*

πονηρός, ᾧ, ὄν (πόνος), *evil, bad, actively, of things or persons*; *wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρὸν, *evil*.

πόνος, ου, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.*

Ποντικός, ἡ, ὄν, *belonging to Pontus*, Ac. xviii. 2.*

Πόντιος, ου, ὁ, *Pontius*, the phenomenon of Pilate, Lu. iii. 1.

Πόντος, ου, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.*

Πόπλιος, ου, ὁ, *Publius*, Ac. xxviii. 7, 8.*

πορεία, as, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.*

πορεύομαι, σωμαί, dep., with pass. aor., ἐπορεύθη, *to go, to go away, to depart, to journey*,

to travel, often (as Hebrew) to take a course in life.

πορθέω, ἥσω, *to lay waste; to destroy*, Ac. ix. 21; Gal. i. 13, 23.*

πορισμός, οὔ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.*

Πόρκιος, ου, ὁ, *Porcius*, the phenomenon of *Festus*, Ac. xxiv. 27.*

πορνεία, as, ἡ, *fornication*, Ac. xv. 20, 29; *fig. in Rev., idolatry*, xiv. 8, xvii. 2, 4.

πορνεύω, σω, *to commit fornication*, 1 Cor. vi. 18; *fig. in Rev., to worship idols*, xviii. 3, 9.

πόρνη, ης, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig. in Rev., an idolatrous community*, xvii. 1, 5.

πόρνος, ου, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.

πόρρω, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; comp., πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.*

πόρρωθεν, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.*

πορφύρα, as, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.*

πορφύρεος, οὗς, ᾧ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.*

πορφυρό-πωλις, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).*

ποσάκις, interrog. adv., *how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.*

πόσις, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.*

πόσος, η, ου, *how much? how great?* plur., *how many?* πόσῃ, as adv. with comparatives, *by how much?*

ποταμός, οὔ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.

ποταμο-φόρητος, ου, *carried away by a stream*, Rev. xii. 15. (N. T.).*

ποταπός, ἡ, ὄν, interrog. adj., *of what kind? of what manner?* Lu. i. 29, vii. 39.

πότε, interrog. adv., *when? at what time?* with ἕως, *how long?*

ποτέ, enclitic particle, *at some*

time, at one time or other (see Gr. § 129, Wi. § 57, 2).
πότερος, α, ον, *which of two?* N. T. neut. as adv., *whether*, correlating with *ἢ*, or, Jn. vii. 17.*
ποτήριον, ον, τό, *a drinking-cup*, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.
ποτίζω, σω, *to cause to drink* (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.
Ποτόλοι, ων, οί, *Puteoli*, Ac. xxviii. 13.*
πότος, ου, δ (πίνω), *a drinking, carousing*, 1 Pet. iv. 3.*
πού, interrog. adv., *where? whither?* Mat. ii. 4; Jn. vii. 35.
πού, an enclitic particle of place or degree, *somewhere, somewhere about*, Heb. ii. 6, 16 (W. H., see *δήπου*), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).
Πούδης, δεντος, δ, *Pudens*, 2 Tim. iv. 21.*
πούς, ποδός, δ, *the foot*, Lu. i. 79; ὑπὸ τοῦς πόδας, *under the feet, i.e., entirely subdued*, as Ro. xvi. 20.
πράγμα, ατος, τό, *a thing done, a fact, a thing, a business, a suit*, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.
πραγματεία (W. H. -*ria*), ας, ἡ, *a business, occupation*, 2 Tim. ii. 4.*
πραγματεύομαι, σομαι, dep., *to transact business, to trade*, Lu. xix. 13.*
πραιτώριον, ου, τό (Lat. *praetorium*), *the palace at Jerusalem occupied by the Roman governor*, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xxiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.*
πράκτωρ, ορος, δ, *an officer employed to execute judicial sentences*, Lu. xii. 58.*
πράξις, εως, ἡ, (1) *a doing, action, mode of action*, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.*
πράος, α, ον, Rec. in Mat. xi. 29 for *πραῦς* (W. H.).*
πράοτης, τητος, ἡ, Rec. for *πραΐτης* (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. *πραῦπάθεια*); 2 Tim. ii. 25; Tit. iii. 2.*
πρασίδ, ἀς, ἡ, *a company formed into divisions like garden-beds*, Mar. vi. 40.* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.
πράσσω, or *πράττω*, ῶ, pf. *πέπραχα, πέπραγμα*, (1) *to do, perform, accomplish*, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) with advs., *to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see *ποιέω*.
πραῦ-παθεία (or *la*), ας, ἡ (W. H.), *mildness*, 1 Tim. vi. 11.*
πραῦς, εἰα, ὁ, gen. *έως* or *έως* (W. H.), pl. *εις*, *mild, gentle*, Mat. v. 5, xi. 29 (see *πρῶος*), xxi. 5; 1 Pet. iii. 4.*
πραΐτης, τητος, ἡ, *mildness, gentleness*, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (*πραΐτης*) in the passages quoted under *πραότης*.
πρέπω, *to become, be fitting to* (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.*
πρεσβεία, ας, ἡ, *an embassy, ambassadors*, Lu. xiv. 32, xix. 14.*
πρεσβεύω, from *πρέσβυς* (lit., *to be aged*, old men being usually chosen for the office), *to act as ambassador*, 2 Cor. v. 20; Ep. vi. 20.*
πρεσβυτέριον, ου, τό, *an assembly of elders, the Sanhedrin*, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.*
πρεσβύτερος, τέρα, τερον (compar. of *πρέσβυς*, old), generally used as subst., *elder*, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder, in dignity and office, a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.
πρεσβύτες, ου, δ, *an old man*, Lu. i. 18; Tit. ii. 2; Philem. 9.*
πρεσβυτις, ιδος, ἡ, *an old woman*, Tit. ii. 3.*
πρηνής, ἐς, *falling headlong*, Ac. i. 18.*
πρῶω, or *πρώω*, 1st aor. pass. *ἐπρίσθην*, *to saw, to saw asunder*, Heb. xi. 37.*
πρῶν, adv., of time, *formerly*; as conj. in N. T., with or without *ἢ*, *before that*; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find *πρῶν* ἄν with subj. where the principal verb is in a primary tense, Lu. ii. 26; *πρῶν* with opt. where it is in a historical tense, Ac. xxv. 16.
Πρίσκα, ης, ἡ, and dim. *Πρισκίλλα*, ης, ἡ, a proper name, *Prisca or Priscilla*, Ro. xvi. 3; 2 Tim. iv. 19.
πρό, prep. with gen., *before, i.e., of place, time, or superiority* (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.
προ-άγω, ἀξω, *to bring out*, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. *προάγων*, *preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.
προ-αιρέω, ῶ, N. T., in mid., *to propose to one's self, to purpose*, 2 Cor. ix. 7.*
προ-αιτιάομαι, ὦμαι, *to lay to one's charge beforehand*, Ro. iii. 9. (N. T.)*
προ-ακούω, *to hear before*, Col. i. 5.*
προ-αμαρτάνω, *to sin before*, 2 Cor. xii. 21, xiii. 2. (N. T.)*
προ-αύλιον, ου, τό, *a court before a building, a porch*, Mar. xiv. 68.*
προ-βαίνω, *to go forward*, Mat. iv. 21; Mar. i. 19; pf. part

προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, ii. 36.*
 προ-βάλλω, to *put forth*, as trees their leaves, Lu. xxi. 30; to *thrust forward*, Ac. xix. 33.*
 προβατικός, ὅς, ὄν, *pertaining to sheep*, Jn. v. 2.*
 προβάτιον, οὐ, τὸ, dim. of following, a *little sheep*, a *lamb*, Jn. xxi. 16, 17 (W. H.).*
 πρόβατον, οὐ, τὸ (προβαλόν), a *sheep*, Mat. vii. 15; fig., a *follower of Christ*, Jn. x. 7, 8.
 προ-βιβάω, σω, to *drag forward*, to *urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).*
 προ-βλέπω, N. T., in mid., to *foresee* or *provide*, Heb. xi. 40. (S.)*
 προ-γίνομαι, to *happen before*, Ro. iii. 25.*
 προ-γινώσκω, to *know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; of the *divine foreknowledge*, Ro. viii. 29, xi. 2; 1 Pet. i. 20.*
 πρόγνωσις, εὐς, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.*
 πρόγονος, οὐ, ὁ, a *progenitor*, plur., *ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.*
 προ-γράφω, ψω, to *write before*, in time, Ro. xv. 4; Ep. iii. 3; to *depict* or *portray openly*, Gal. iii. 1; to *designate beforehand*, Ju. 4.*
 πρόδηλος, οὐ, manifest to all, *evident*, 1 Tim. v. 24, 25; Heb. vii. 14.*
 προ-δίδωμι, (1) to *give before*, Ro. xi. 35; (2) to *give forth*, *betray*; see following word.*
 προδότης, οὐ, ὁ, a *traitor*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.*
 πρόδρομος, οὐ, ὁ, ἡ (προτρέχω), a *precursor*, a *forerunner*, Heb. vi. 20.*
 προ-εἶδον, 2d aor. of προοράω.
 προ-εἶπον, 2d aor. of πρόφημι, perf. προεῖρηκα.
 προ-ελπίζω, to *hope before*, Ep. i. 12.*
 προ-εν-άρχομαι, to *begin before*, 2 Cor. viii. 6, 10. (N. T.)*
 προ-επ-αγγέλλω, in mid., to *promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.)*
 προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) to *go forward*, *advance*, Ac. xii. 10; (2) to *go before*, *precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.
 προ-ετοιμάζω, σω, to *prepare beforehand*, to *predestine*, Ro. ix. 23; Ep. ii. 10.*
 προ-ευ-αγγελίζομαι, to *foretell good tidings*, *preach the gospel beforehand*, Gal. iii. 8.*
 προ-έχω, in mid., to *hold one's self before*, to *be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).*
 προ-ηγέομαι, οὐμαι, to *lead onward by example*, Ro. xii. 10.*
 πρόθεσις, εὐς, ἡ (προτίθημι), (1) a *setting forth*; οἱ ἄρτοι τῆς προθέσεως, the *loaves of the presentation*, or the *showbread*, Mat. xii. 4, compare Heb. ix. 2; (2) a *predetermination*, *purpose*, Ac. xi. 23.
 προ-θέσμιος, α, ον, set *beforehand*, *appointed before*, Gal. iv. 2.*
 προ-θυμία, ας, ἡ, *inclination*, *readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.*
 πρόθυμος, ον, *eager*, *ready*, *will-ing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.*
 προθύμως, adv., *readily*, *with alacrity*, 1 Pet. v. 2.*
 πρότιμος, W. H., for προῖμος.
 προ-ἰστυγνῆ, N. T. only intrans., act., 2d aor. and perf., and mid., (1) to *preside over*, to *rule*, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) to *give attention to*, *gen.*, Tit. iii. 8.*
 προ-καλέω, ὦ, in mid., to *provoke*, *stimulate*, Gal. v. 26.*
 προ-κατ-αγγέλλω, to *announce beforehand*, to *promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).*
 προ-κατ-αρτίζω, to *prepare beforehand*, 2 Cor. ix. 5.*
 πρόκειμαι, to *lie or be placed before*, to *be appointed*, as duty, example, reward, etc., Heb. vi. 18, xii. 1, 2; Ju. 7; to *be at hand*, to *be present*, 2 Cor. viii. 12.*
 προ-κηρύσσω, ξω, to *announce* or *preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.*
 προ-κοπή, ῆς, ἡ, *progress*, *ad-*

vancement, Phil. i. 12, 25; 1 Tim. iv. 15.*
 προ-κόπτω, to *make progress in* (dat. or ἐν), Lu. ii. 52; to *advance* to (ἐπὶ, acc.), 2 Tim. iii. 9; of time, to *be advanced* or *far spent*, Ro. xiii. 12.
 πρό-κριμα, ατος, τὸ, a *prejudgment*, a *prejudice*, 1 Tim. v. 21. (N. T.)*
 προ-κυρώω, ὦ, to *establish* or *ratify before*, Gal. iii. 17. (N. T.)*
 προ-λαμβάνω, to *take before*, *anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., to *be overtaken* οὐ caught, Gal. vi. 1.*
 προ-λέγω, to *tell beforehand*, *forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.*
 προ-μαρτύρομαι, to *testify beforehand*, to *predict*, 1 Pet. i. 11. (N. T.)*
 προ-μελετάω, ὦ, to *meditate beforehand*, Lu. xxi. 14.*
 προ-μεριμνάω, ὦ, to *be anxious beforehand*, Mar. xiii. 11. (N. T.)*
 προ-νοέω, ὦ, to *perceive beforehand*, to *provide for*, gen., 1 Tim. v. 8; in mid., to *take thought for*, acc., Ro. xii. 17; 2 Cor. viii. 21.*
 πρό-νοια, ας, ἡ, *forethought*, Ac. xxiv. 3; *provision for* (gen.), Ro. xiii. 14.*
 προ-οράω, ὦ, 2d aor. προεἶδον, to *see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; mid., to *have before one's eyes*, Ac. ii. 25 (S.)*
 προ-ορίζω, to *predetermine*, to *foreordain*, Ac. iv. 28; Ro. viii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.)*
 προ-πάσχω, to *suffer beforehand*, 1 Th. ii. 2.*
 προ-πάτωρ, οπος, ὁ, a *forefather*, Ro. iv. 1 (W. H.).*
 προ-πέμπω, to *send forward*, to *accompany*, Ro. xv. 24; to *equip for a journey*, Tit. iii. 13.
 προ-πετής, ἐς (πίπτω), *precipitate*, *rash*, Ac. xix. 36; 2 Tim. iii. 4.*
 προ-πορεύομαι, σομαι, in mid., to *precede*, to *pass on before* (gen.), Lu. i. 76; Ac. vii. 40.*
 πρὸς (see Gr. § 307, Wi. §§ 47f,

48ε, 49η, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *to-wards*. In composition, it denotes motion, direction, reference, nearness, addition.

προ-σάββατον, ου, τό, *the day before the sabbath*, Mar. xv. 42. (S.)*

προσ-αγορεύω, *to address by name, to designate*, Heb. v. 10.*

προσ-άγω, (I) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.); xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.*

προσ-αγωγή, ἡς, ἡ, *approach, access* (εἰς, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.*

προσ-αίτης, ὦ, *to beg, to ask earnestly*, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.*

προσαίτης, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.).*

προσ-ανα-βαίνω, *to go up farther*, Lu. xiv. 10.*

προσ-αναλίσκω, *to spend in addition*, Lu. viii. 43 (W. H. omit).*

προσ-ανα-πληρῶ, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.*

προσ-ανα-τίθημι, *to lay up in addition; in mid., (1) to communicate or impart* (acc. and dat.), Gal. ii. 6; (2) *to consult with* (dat.), Gal. i. 16.*

προσ-απειλέω, ὦ, *to utter additional threats*, Ac. iv. 21.*

προσ-δαπανάω, ὦ, ἥσω, *to spend in addition*, Lu. x. 35.*

προσ-δέομαι, *to want more, to need in addition* (gen.), Ac. xvii. 25.*

προσ-δέχομαι, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

προσ-δοκάω, ὦ, *to look for, expect, anticipate*, whether with hope or fear, Lu. iii. 15, vii. 19, 20.

προσδοκία, ας, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.*

προσ-εἶω, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)*

προσ-εγγίζω, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.).*

προσ-εστέρεω, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).*

προσ-εργάζομαι, dep. mid., *to gain by labor in addition*, Lu. xix. 16.*

προσ-έρχομαι (see Gr. § 103, 2, Wi. § 52, 3, 4, 14), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to*, God or Christ, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

προσ-ευχή, ἡς, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). *Syn.*: see αἰτημα.

προσ-εύχομαι, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, ὑπέρ or περὶ, of person, ἵνα or ὅπως, of object, occasionally inf.).

προσ-έχω, *to apply, with νοῦν expressed or understood, to apply the mind, to attend to*, dat.; with ἀπό, *to beware of*; also, *to give heed to*, inf. with μή.

προσ-ηλθῶ, ὦ, *to fasten with nails, nail to*, Col. ii. 14.*

προσ-ήλυτος, ου, ὁ (from προσ-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism, a proselyte*, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)*

πρόσ-καιρος, ου, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.*

προσ-καλέω, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

προσ-καρτερέω, ὦ, ἥσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

προσ-καρτέρησις, εως, ἡ, *per-*

severance, Ep. vi. 18. (N. T.)*

προσ-κεφάλαιον, ου, τό, *a cushion for the head, a pillow*, Mar. iv. 38.*

προσ-κληρῶ, ὦ, *to assign by lot, to allot*; pass. (dat.), Ac. xvii. 4.*

προσ-κλίνω, *to incline towards*, Ac. v. 36 (W. H.).*

πρόσ-κλισις, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.*

προσ-κολλάω, ὦ, pass., *to join one's self to* (dat.), as a companion, Ac. v. 36 (W. H. προσκλίνω); *to cleave to* (πρός, acc.), as husband to wife, Mat. xix. 5 (W. H. κολλάω); Mar. x. 7; Ep. v. 31.*

πρόσ-κομμα, ατος, τό, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33 (S.)*

προσ-κοπή, ἡς, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.*

προσ-κόπτω, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

προσ-κυλίω, *to roll to* (dat., or ἐπὶ, acc.), Mat. xxvii. 60; Mar. x. 46.*

προσ-κυνέω, ὦ, *to bow down, to prostrate one's self to, to worship*, God or inferior beings, *to adore* (dat. or acc.).

προσ-κυνητής, ου, ὁ, *a worshipper*, Jn. iv. 23.*

προσ-λαλέω, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.*

προσ-λαμβάνω, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

πρόσ-ληψις (W. H. ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.*

προσ-μένω, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) *a place*, Mat. xv. 32; 1 Tim. i. 3, v. 5.

προσ-ορμίζω (ὄρμος), mid., *to come to anchor*, Mar. vi. 53.*

προσ-οφείλω, *to owe besides*, Phil. 19.*

προσ-οχθίζω (ὀχθέω or ὀχθίζω), *to be displeased or offended*

with (dat.), Heb. iii. 10, 17 (S.).*

πρόσ-πεινος, ον (πεινα), *very hungry*, Ac. x. 10. (N.T.)*

πρόσ-πήγνυμι, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.*

πρόσ-πίπτω, (1) *to fall down before* (dat., or πρὸς, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.

πρόσ-ποιέω, ὦ, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).*

πρόσ-πορεύομαι, *to come to, approach* (dat.), Mar. x. 35.*

πρόσ-ρήγνυμι, *to dash against*, as waves, Lu. vi. 48, 49.*

πρόσ-τάσσω, ξω, abs., or acc. and inf., *to enjoin* (acc.) upon (dat.), Lu. v. 14; Ac. x. 33.

πρόσ-τάτις, ἰδος, ἡ, *a female guardian, a protector*, Ro. xvi. 2.*

πρόσ-τίθημι, *to place near or by the side of, to add to* (dat., or ἐπὶ, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, προσ-θεὶς εἶπεν, *he spoke again* (see Gr. § 399d, Wi. § 54, 5, Bu. 299 sq.).

πρόσ-τρέχω, 2d aor. προσέδραμον, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.*

πρόσ-φάγιον, ου, τό, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.*

πρόσ-σφατος, ον (from σφάζω, *to slaughter, just slaughtered*), recent, new, Heb. x. 20.*

πρόσφάτως, adv., *recently*, Ac. xviii. 2.*

πρόσ-φέρω, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.

πρόσ-φιλής, ἐς, *pleasing, acceptable*, Phil. iv. 8.*

πρόσ-φορά, ᾧς, ἡ, *an offering, a sacrifice*, Ac. xxi. 26; Heb. x. 18.

πρόσ-φωνέω, ὦ, *to call to* (dat.),

Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.

πρόσ-χυνσις, εως, ἡ (προσχέω), *an affusion, a sprinkling*, Heb. xi. 28. (N.T.)*

πρόσ-ψαύω, *to touch lightly*, Lu. xi. 46.*

πρόσωποληπτέω (W. H. προσωποληπτέω), ὦ, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N.T.)*

πρόσωπο-λήπτης (W. H. προσωπολήπτης), ου, ὁ, *a respecter of persons, a partial one*, Ac. x. 34. (N.T.)*

πρόσωποληψία (W. H. -ληψι-), as, ἡ, *respect of persons, partiality*, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N.T.)*

πρόσωπον, ου, τό (ὄψ), (1) *the face, the countenance*, Ja. i. 23; in antithesis with καρδιά, *mere appearance*, 2 Cor. v. 12; (2) *the surface*, as of the earth, Lu. xxi. 35; of the heaven, Lu. xii. 56.

πρό-τάσσω, *to appoint before*, Ac. xvii. 26 (W. H. προστάσσω).*

πρό-τείνω, *to stretch out, to tie up for scourging*, Ac. xxii. 25.*

πρότερος, ἐρα, ερον (comparative of πρό), *former*, Ep. iv. 22; πρότερον or τὸ πρότερον, as adv., *before, formerly*, Heb. iv. 6.

πρό-τιθημι, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.*

πρό-τρέπω, in mid., *to exhort*, Ac. xviii. 27.*

πρό-τρέχω, 2d aor. προσέδραμον, *to run before, to outrun*, Lu. xix. 4; Jn. xx. 4.*

πρό-ὑπ-άρχω, *to be previously*, with participle, Lu. xxiii. 12; Ac. viii. 9.*

πρό-φασις, εως, ἡ, *a pretext, an excuse*, 1 Th. ii. 5; dat. adverbially, *in appearance, ostensibly*, Mar. xii. 40.

πρό-φέρω, *to bring forth*, Lu. vi. 45.*

πρό-φημι, fut. προερῶ, perf. προείρηκα, 2d aor. προείπον, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.

προ-φητεία, as, ἡ, *prophecy*, as a gift, or in exercise, Ro. xii. 6; Rev. xix. 10; plur., *prophecies*, 1 Cor. xiii. 8.

προ-φητεύω, ου, ὁ, *to be a prophet, to prophesy, to forth-tell*, or speak of divine things (the meaning *foretell* is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine*, used in mockery, Mat. xxvi. 68.

προ-φήτης, ου, ὁ, (1) *a prophet, i.e., one who has insight into divine things and speaks them forth to others*, Mat. v. 12, xxi. 46; plur., *the prophetic books of the O. T.*, Lu. xxiv. 27, 44; (2) *a poet*, Tit. i. 12.

προ-φητικός, ἡ, ὁν, *prophetic*, uttered by a prophet, Ro. xvi. 26; 2 Pet. i. 19.*

προ-φήτις, ἰδος, ἡ, *a prophetess*, Lu. ii. 36; Rev. ii. 20.*

προ-φθάνω, *to anticipate, to be beforehand*, with participle, Mat. xvii. 25.*

προ-χειρίζομαι, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.*

προ-χειρο-τόνέω, ὦ, *to designate beforehand*, Ac. x. 41.*

Πρόχορος, ου, ὁ, *Prochorus*, Ac. vi. 5.*

πρύμνα, ης, ἡ, *the hindmost part of a ship, the stern*, Mar. iv. 38; Ac. xxvii. 29, 41.*

πρωτῶ, adv., *early in the morning*, at dawn, Mar. i. 35, xi. 20; with advs., ἅμα πρωτῶ, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.

πρωίμος (W. H. πρὶ-), η, ὄν, *early, of the early rain*, Ja. v. 7.*

πρωϊνός, ἡ, ὁν, *belonging to the morning*, of the morning star, Rev. ii. 28, xxii. 16. (S.)*

πρώϊος, α, ὄν, *of the morning*; fem. (sc. ὥρα), *morning*, Mat. xxi. 18 (W. H. πρωτῶ), xxvii. 1; Jn. xviii. 28 (W. H. πρωτῶ), xxi. 4.*

πρώρα, as, ἡ, *the forward part of a ship, the prow*, Ac. xxvii. 30, 41.*

πρωτεύω, *to have pre-eminence, to be chief*, Col. i. 18.*

πρωτο-καθεδρία, *as, ἡ, a chief seat*, Lu. xi. 43. (N. T.)

πρωτο-κλισία, *as, ἡ, the chief place at a banquet*, Mar. xii. 39. (Ap.)

πρῶτος, *η, ον* (superlative of *πρῶ*), *first, in place, time, or order; like πρότερος with following gen., before, only* Jn. i. 15, 30; *πρῶτον*, *as adverb, first*, Mar. iv. 28; *with gen., before*, Jn. xv. 18; *τὸ πρῶτον*, *at the first*, Jn. x. 40.

πρωτο-στάτης, *ου, ὁ, a leader, a chief*, Ac. xxiv. 5.*

πρωτοτόκια, *ων, τὰ, the right of the first-born, the birthright*, Heb. xii. 16. (S.)*

πρωτό-τοκος, *ον, first-born; ὁ πρωτότοκος, specially a title of Christ*, Lu. ii. 7; *plur., the first-born*, Heb. xii. 23, *of saints already dead*.

πρώτως, *adv., first*, Ac. xi. 26 (W. H.).*

πταίω, *σω, to stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.*

πτέρνα, *ης, ἡ, the heel*, Jn. xiii. 18.*

πτερύγιον, *ου, τὸ* (dim. of *πτέρυξ*), *an extremity, as a battlement or parapet*, Mat. iv. 5; Lu. iv. 9.*

πτέρυξ, *υγος, ἡ, a wing*, Rev. iv. 8, xii. 14.

πτῆνός, *ἡ, ὅν* (*πέτομαι*), *winged, τὰ πτηνά, birds*, 1 Cor. xv. 39.*

πτοέω, *ῶ, to terrify*, Lu. xxi. 9, xxiv. 37.*

πτόησις, *εως, ἡ, terror, consternation*, 1 Pet. iii. 6.*

Πτολεμαῖς, *ἱδος, ἡ, Ptolemais*, Ac. xxi. 7.*

πτύον, *ου, τὸ, a winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.*

πτύρω, *to frighten*, Phil. i. 28.*

πτύσμα, *ατος, τὸ, spittle*, Jn. ix. 6.*

πτύσσω, *ξω, to fold, to roll up, as a scroll*, Lu. iv. 20.*

πτῦω, *σω, to spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.*

πτῶμα, *ατος, τὸ* (*πίπτω*), *a body fallen in death, a carcase*, Mat. xxiv. 28.

πτῶσις, *εως, ἡ, a falling, a fall, lit. or fig.*, Mat. vii. 27; Lu. ii. 34.*

πτωχία, *as, ἡ, beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.*

πτωχεύω, *σω, to be in poverty*, 2 Cor. viii. 9.*

πτωχός, *ἡ, ὅν, reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor, in a good sense*, Mat. v. 3; *in a bad sense*, Rev. iii. 17. *Syn.*: see *πένης*.

πυγμή, *ἧς, ἡ* (*πύξ*), *the fist*, Mar. vii. 3 (see R. V. and *mgr.*)*

Πύθων, *ωνος, ὁ, Python*; in N. T. *a divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.).*

πυκνός, *ἡ, ὅν, frequent*, 1 Tim. v. 23; *neut. plur. πυκνά, as adverb, often*, Lu. v. 33; *so πυκνότερον, more frequently*, Ac. xxiv. 26.*

πυκτεύω (*πόκτης*), *to be a boxer, to box*, 1 Cor. ix. 26.*

πύλη, *ης, ἡ, a door or gate; πύλαι ᾄδου, the gates of Hades, i.e., the powers of the unseen world*, Mat. xvi. 18.

πυλών, *ῶνος, ὁ, a large gate*, Ac. x. 17; *a gateway, porch*, Mat. xxvi. 71.

πυνθάνομαι, *2d aor. ἐπυνθόμην, (1) to ask, ask from* (*παρά, gen.*), *to inquire*, Mat. ii. 4; Lu. xv. 26; *(2) to ascertain by inquiry*, only Ac. xxiii. 34.

πῦρ, *πυρός, τὸ, fire generally; of the heat of the sun*, Rev. xvi. 8; *of lightning*, Lu. ix. 54; *God is so called*, Heb. xii. 29; *fig. for strife*, Lu. xii. 49; *trials*, 1 Cor. iii. 13; *of the eternal fire, or future punishment*, Mat. xviii. 8.

πυρά, *ᾶς, ἡ, a fire, a pile of burning fuel*, Ac. xxviii. 2, 3.*

πύργος, *ου, ὁ, a tower, fortified structure*, Lu. xiii. 4, xiv. 28.

πυρεσσω, *to be sick with a fever*, Mat. viii. 14; Mar. i. 30.*

πυρετός, *οῦ, ὁ, a fever*, Lu. iv. 38, 39.

πύρινος, *η, ον, fiery, glittering*, Rev. ix. 17.*

πυρώω, *ῶ, N. T., pass., to be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; *to glow with heat*, as

metal in a furnace, *to be purified by fire*, Rev. iii. 18.

πυρράζω, *to be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit *both*). (S. *πυρρίζω*).*

πυρρός, *ᾶ, ὅν, fire-colored, red*, Rev. vi. 4, xii. 3.*

Πύρρως, *ου, ὁ, Pyrrhus*, Ac. xx. 4 (W. H.).*

πύρωσις, *εως, ἡ, a burning, a conflagration*, Rev. xviii. 9, 18; *severe trial, as by fire*, 1 Pet. iv. 12.*

πῶ, *an enclitic particle, even, yet, used only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω*.

πωλέω, *ῶ, ἡσω, to sell*, Mat. xxi. 12.

πῶλος, *ου, ὁ, a colt, a young ass, as Mat. xxi. 2.*

πῶποτε, *adv., at any time, used only after a negative, not at any time, never*, Jn. i. 18, v. 37.

πυρῶω, *ῶ, to harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.

πῶρωσις, *εως, ἡ, hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.*

πῶς, *adv., interrog., how? in what manner? by what means? Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (ἄν), implying a strong negative*, Mat. xxvi. 54; Ac. viii. 31; *often* (N. T.) *in indirect interrogations* (classical *ὅπως*), Mat. vi. 28, etc.

πῶς, *an enclitic particle, in a manner, by any means.*

P

Ρ, ρ, ῥω, rho, ρ, and as an initial always ρ, rh, the seventeenth letter. As a numeral, ρ' = 100; ρ = 100,000.

Ῥαάβ, or Ῥαχάβ, ἡ (Heb.), *Rahab*, Heb. xi. 31.

ῤαββί (W. H. *ραββελ*), (Heb.), *Rabbi, my master*, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)

ῤαββουλί, or *ραββουλί* (W. H. *ραββουvel*), (Aram.), similar to *ραββί*, *my master*, Mar. x. 51; Jn. xx. 16. (N. T.)*

ῤαβδίζω, *ἴσω, to scourge, to beat*

with rods, Ac. xvi. 22; 2 Cor. xi. 25.*
 ῥάβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.
 ῥαβδ-ούχος, ου, ὁ (ἔχω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.*
 ῥαγαῦ, ὁ (Heb.), Ragau, Lu. iii. 35.*
 ῥαδι-ούρηγμα, ατος, τό, a careless action, an act of villainy, Ac. xviii. 14.*
 ῥαδι-ουργία, ας, ἡ, craftiness, villainy, Ac. xiii. 10.*
 ῥακά (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)*
 ῥάκος, ους, τό (ῥήγνυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.*
 ῥαμά, ἡ (Heb.), Ramah, Mat. ii. 18.*
 ῥαντίζω, ἰω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπό), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)*
 ῥαντισμός, ου, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)*
 ῥαπίζω, ἰω, to smite with the hand, Mat. v. 39, xxvi. 67.*
 ῥάπισμα, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.*
 ῥάφις, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).*
 ῥαχάβ, see ῥαάβ.
 ῥαχήλ, ἡ (Heb.), Rachel, Mat. ii. 18.*
 ῥεβέκκα, ης, ἡ, Rebecca, Ro. ix. 10.*
 ῥέδα, or ῥέδη, ης, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)*
 ῥεμφάν, or ῥεφάν (W. H. ῤομφά), ὁ (prob. Coptic), Remphan, the Saturn of later mythology, Ac. vii. 43 (Heb., Chium, Amos v. 26).*
 ῥέω, ῥένω, to flow, Jn. vii. 38.*
 ῥέω (see φημι, εἶπον). From this obs. root, to say, are derived: act. perf., εἰρηκα; pass., εἰρημαι; 1st aor. pass., ἐπρέθην or ἐπρήθην; part., ῥηθεις; espec. the neut. τὸ ῥηθέν, that which was spoken by (ὑπό, gen.).

ῥήγιον, ου, τό, Rhegium, now Reggio, Ac. xxviii. 13.*
 ῥήγμα, ατος, τό (ῥήγνυμι), what is broken, a ruin, Lu. vi. 49.*
 ῥήγνυμι (or ῥήσσω, as Mar. ix. 18), ῥήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.*
 ῥήμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.
 ῥήσα, ὁ (Heb.), Rhesa, Lu. iii. 27.*
 ῥήσσω, see ῥήγνυμι.
 ῥήτωρ, οπος, ὁ, an orator, Ac. xxiv. 1.*
 ῥητῶς, adv., expressly, in so many words, 1 Tim. iv. 1.*
 ῥίζα, ης, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.
 ῥιζώω, ῶ, to root; perf. pass., participle, ἐρριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.*
 ῥιπή, ης, ἡ (ῥίπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.*
 ῥιπίζω, to toss to and fro, as waves by the wind, Ja. i. 6.*
 ῥιπτέω, ῶ, to throw off or away, Ac. xxii. 23.*
 ῥίπτω, ψω, 1st aor. ἐρριψα; part ῥίψας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.*
 ῥοδόαμ, ὁ (Heb.), Rehoboam, Mat. i. 7.*
 ῥόδη, ης, ἡ (rose), Rhoda, Ac. xii. 13.*
 ῥόδος, ου, ἡ, Rhodes, Ac. xxi. 1.*
 ῥοιζήδον, adv. (ῥοιζέω), with a great noise, 2 Pet. iii. 10.*
 ῥομφαία, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.
 ῥουβήν, ὁ (Heb.), Reuben, Rev. vii. 5.*

ῤούθ, ἡ (Heb.), Ruth, Mar. i. 5.*
 ῤούφος, ου, ὁ (Lat.), Rufus, Mar. xv. 21; Ro. xvi. 13.*
 ῤύμη, ης, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.*
 ῤύομαι, σωμαί, dep. mid., 1st aor., pass., ἐρρύσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῤύμενος, the deliverer, Ro. xi. 26.
 ῤυπαίνω, to defile, Rev. xxii. 11 (W. H.)*
 ῤυπαρεύομαι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)*
 ῤυπαρία, ας, ἡ, filth, pollution, Ja. i. 21.*
 ῤυπαρός, ἁ, ὁν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.)*
 ῤύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.*
 ῤύπτω, ῶ, to be filthy, Rev. xxii. 11 (not W. H.)*
 ῤύσις, εως, ἡ (ῤέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.*
 ῤυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.*
 ῤωμαϊκός, ἡ, ὁν, Roman, Lu. xxiii. 38 (W. H. omit).*
 ῤωμαίος, ου, ὁ, a Roman, Jn. xi. 48.
 ῤωμαϊστί, adv., in the Latin language, Jn. xix. 10.*
 ῤώμη, ης, ἡ, Rome, Ac. xviii. 2; 2 Tim. i. 17.
 ῤώννυμι, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).*

Σ

Σ, σ, final s, sigma, s, the eighteenth letter. As a numeral, σ' = 200; ς = 200,000.
 σαβαχθαβί (W. H. -el), (Aram.), sabachthani, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)*
 σαβαώθ (Heb.), sabaoth, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)*
 σαββατισμός, ου, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.*
 σάββατον, ου, τό (from Heb.),

- dat. plur. σάββασιν(ν), (1) *the sabbath*, Mat. xii. 8, xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)
- σαγήνη, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)* Syn.: see ἀμφίβληστρον.
- Σαδδουκαῖος, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.
- Σαδόκ, ὁ (Heb.), *Sadok*, Mat. i. 13.*
- σαίνω, *to move, disturb*, pass., 1 Th. iii. 3.*
- σάκκος, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.*
- Σαλά, ὁ (Heb.), *Sala*, Lu. iii. 35.*
- Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.*
- Σαλαμίς, ὄνος, ἡ, *Salamis*, Ac. xiii. 5.*
- Σαλείμ, τό, *Salim*, Jn. iii. 23.*
- σαλεύω, σω, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.
- Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.*
- Σαλμών, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλῶν).
- Σαλμώνη, ης, ἡ, *Salmone*, Ac. xxvii. 7.*
- σάλος, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.*
- σάλπιγξ, ιγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.
- σαλπίζω, ἰσω (class. ἰγέω), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9b, β), Bu. 134).
- σαλπιστής, οὔ, ὁ (class. -γκτής), *a trumpeter*, Rev. xviii. 22.*
- Σαλώμη, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.*
- Σαμάρεια, as, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).
- Σαμαρεῖτης, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.
- Σαμαρεῖτις, ἰδος, ἡ, *a Samaritan woman*, Jn. iv. 9.*
- Σαμο-θράκη, ης, ἡ, *Samoithrace*, Ac. xvi. 11.*
- Σάμος, ου, ἡ, *Samos*, Ac. xx. 15.*
- Σαμουήλ, ὁ (Heb.), *Samuel*, Ac. ii. 24.
- Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.*
- σανδάλιον, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.*
- σανίς, ἰδος, ἡ, *a plank, a board*, Ac. xxvii. 44.*
- Σαούλ, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address (elsewhere Σαῦλος)*, Ac. ix. 4, 17.
- σαπρός, ἄ, ὄν, *rotten*, hence, *useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.
- Σαπφείρη, ης, ἡ, *Sapphira*, Ac. v. 1.*
- σάπφειρος, ου, ἡ, *a sapphire*, Rev. xxi. 19.*
- σαργάνη, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.*
- Σάρδεις, ων, dat. εσιν(ν), αἱ, *Sardis*, Rev. i. 11, iii. 1, 4.*
- σάρδινος, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)*
- σάρδιον, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.*
- σαρδόνυξ, υχος, ὁ, *a sardonyx*, a precious stone, white streaked with red, Rev. xxi. 20.*
- Σάρεπτα, ων, τὰ, *Sarepta*, Lu. iv. 26.*
- σαρκικός, ἡ, ὄν, *fleshly, carnal*, whether (1) belonging to human nature in its bodily manifestation, or (2) belonging to human nature as sinful, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. σαρκικός, W. H. substitute σάρκινος, in Ro. vii. 14; 1 Cor. iii. 1; Heb. vii. 16; and ἄνθρωπος in 1 Cor. iii. 4.*
- σάρκινος, η, ου, (1) *fleshy, consisting of flesh*, opp. to λθινός, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under σαρκικός).*
- σάρξ, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the
- human nature of man as distinguished from his divine nature (πνεῦμα); *human nature*, as sinful; πᾶσα σὰρξ, *every man. all men*; κατὰ σάρκα, *as a man*; σὰρξ καὶ αἷμα, *flesh and blood, i.e., man as frail and fallible*; ζῆν, περιπατεῖν κατὰ σάρκα, *to live, to walk after flesh*, cf a carnal, unspiritual life. The word also denotes *κίττις*, Ro. xi. 14.
- Σαρούχ, ὁ (Heb.), (W. H. Σαρούχ), *Saruch* or *Serug*, Lu. iii. 35.*
- σαρώω, ω, *to sweep, to cleanse by sweeping*, Mat. xii. 44. Lu. xi. 25, xv. 8.*
- Σάρρα, as, ἡ, *Sarah*, Ro. iv. 19, ix. 9.
- Σάρων, ωνος, ὁ, *Sharon*, Ac. ix. 35.*
- σατάν, ὁ (Heb.), and σατανᾶς ᾧ, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, διάβολος, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)
- σάτον, ου, τό (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)*
- Σαῦλος, ου, ὁ, *Saul*, the apostle. Generally in this form (see Σαούλ), Ac. vii. 58, viii. 1, 3.
- σβέννυμι, σβέσω, (1) *to extinguish, to quench*, Ep. vi. 16; (2) fig., *to suppress*, 1 Th. v. 19.
- σεαυτοῦ, ἡς, οὔ (only masc. in N. T.), a reflex. pron., *of thyself*; dat., σεαυτῷ, *to thyself*; acc., σεαυτόν, *thyself*.
- σεβάζομαι, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.*
- σεβάσμα, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.*
- σεβαστός, ἡ, ὄν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.*
- σεβομαι, dep., *to reverence, to worship* God, Mar. vii. 7. οἱ σεβόμενοι, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.

σειρά, ἄς, ἡ, *a chain*, 2 Pet. ii. 4 (W. H. read following).
 σειρός, οὐ, ὁ, *a pit*, 2 Pet. ii. 4 (W. H.).
 σεισμός, οὐ, ὁ, *a shaking*, as an earthquake, Mat. xxiv. 7; *a storm at sea*, Mat. viii. 24.
 σείω, σω, *to shake*, Heb. xii. 26; fig., *to agitate*, Mat. xxi. 10.
 Σεκοῦνδος, ου, ὁ (Lat.), *Secundus*, Ac. xx. 4.
 Σελεύκεια, ἀς, ἡ, *Seleucia*, Ac. xiii. 4.
 σελήνη, ἡς, ἡ, *the moon*, Mar. xiii. 24.
 σεληνιάζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).
 Σεμεί, ὁ (Heb.), (W. H. Σεμεελ), *Semei* or *Semein*, Lu. iii. 26.
 σεμίδαλις, acc. ὡ, ἡ, *the finest wheaten flour*, Rev. xviii. 13.
 σεμνός, ἡ, ὅν, *venerable, honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.
 σεμνότης, τητος, ἡ, *dignity, honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.
 Σέργιος, ου, ὁ, *Sergius*, Ac. xiii. 7.
 Σήθ, ὁ (Heb.), *Seth*, Lu. iii. 38.
 Σήμ, ὁ (Heb.), *Shem*, Lu. iii. 36.
 σημαίνω, 1st aor. ἐσήμῃνα, *to signify, indicate*, Jn. xii. 33; Ac. xxv. 27.
 σημείον, ου, τό, *a sign, that by which a thing is known, a token, an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see δύναμις.
 σημειόω, ὦ, in mid., *to mark for one's self, to note*, 2 Th. iii. 14.
 σήμερον, adv., *to-day, at this time, now*, Mat. vi. 11; Lu. ii. 11; ἡ σήμερον (ἡμέρα), *this very day*, Ac. xix. 40.
 σήπω, *to make rotten*; 2d perf. σέσηπα, *to become rotten, perish*, Ja. v. 2.
 σιρκικός, ἡ, ὅν (W. H. σιρκικός), *silken*; neut. as subst., *sil.*, Rev. xviii. 12.
 σῆς, σῆτος, ὁ, *a moth*, Mat. vi. 19, 20; Lu. xii. 33.

σῆτο-βρωτος, ου, moth-erten, Ja. v. 2.
 σθενόω, ὦ, *to strengthen*, 1 Pet. v. 10. (N. T.).
 σιαγών, ὄνος, ἡ, *the jawbone*, Mat. v. 39; Lu. vi. 29.
 σιγῶν, ὦ, *to keep silence*, Lu. ix. 36; pass., *to be concealed*, Ro. xvi. 25.
 σιγή, ἡς, ἡ, *silence*, Ac. xxi. 40; Rev. viii. 1.
 σιδήρεος, ἑα, εον, contr., οὐς, ἄ, οὖν, *made of iron*, Ac. xii. 10; Rev. ii. 27.
 σιδήρος, ου, ὁ, *iron*, Rev. xviii. 12.
 Σιδών, ὄνος, ἡ, *Sidon*, Mat. xi. 21, 22.
 Σιδωνίος, α, ου, *Sidonian, inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.
 σικάριος, ου, ὁ (Lat.), *an assassin*, Ac. xxi. 38.
 σίκερα, τό (Aram.), *intoxicating drink*, Lu. i. 15. (S.).
 Σίλας, dat. ε, acc. αν, ὁ, *Silas*, contr. from Σιλουανός, Ac. xv. 22, 27.
 Σιλουανός, οὐ, ὁ, *Silvanus*, 2 Cor. i. 9.
 Σιλοάμ, ὁ, *Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.
 σιμικτιδιον, ου, τό (Lat. *semicinctum*), *an apron, worn by artisans*, Ac. xix. 12. (N. T.).
 Σίμων, ὄνος, ὁ, *Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) the Zealot, an apostle, Lu. vi. 15; (3) a brother of Jesus, Mar. vi. 3; (4) a certain Cyrenian, Mar. xv. 21; (5) the father of Judas Iscariot, Jn. vi. 71; (6) a certain Pharisee, Lu. vii. 40; (7) a leper, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) a certain tanner, Ac. ix. 43.
 Σινά, τό (Heb.), *Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.
 σίναπι, εως, τό, *mustard*, Lu. xiii. 19, xvii. 6.
 σινδών, ὄνος, ἡ, *fine linen, a linen cloth*, Mar. xiv. 51, 52, xv. 46.
 σινιάζω, *to sift*, as grain, *to prove by trials*, Lu. xxii. 31. (N. T.).
 σιρκικός, see σιρκικός.
 σιτευτός, ἡ, ὅν, *fattened, fattened*, Lu. xv. 23, 27, 30.

σιτῖον, ου, τό, *grain*, Ac. vii. 12 (W. H.).
 σπιστός, ἡ, ὅν, *fattened*; τὰ σπιστά, *fallings*, Mat. xxii. 4.
 σιτο-μέτριον, ου, τό, *a measured portion of grain or food*, Lu. xii. 42. (N. T.).
 σῖτος, ου, ὁ, *wheat, grain*, Jn. xii. 24; 1 Cor. xv. 37.
 Σιχάρ, see Συχάρ.
 Σιών, ἡ, τό, *Zion*, the hill; used for the city of Jerusalem, Ro. xi. 26; fig., for heaven, the spiritual Jerusalem, Heb. xii. 22; Rev. xiv. 1.
 σιωπάω, ὦ, ἴσω, *to be silent*, whether voluntarily or from dumbness, Mar. iii. 4; Lu. i. 20; *to become still*, as the sea, Mar. iv. 39.
 σκανδαλίζω, ἴσω, *to cause to stumble*; met., *to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; pass., *to be indignant*, Mat. xv. 12.
 σκάνδαλον, ου, τό, *a snare, a stumbling-block*; fig., *a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).
 σκάπτω, ψω, *to dig*, Lu. vi. 48, xiii. 8, xvi. 3.
 σκάφη, ἡς, ἡ, *any hollow vessel; a boat*, Ac. xxvii. 16, 30, 32.
 σκέλος, ους, τό, *the leg*, Jn. xix. 31, 32, 33.
 σκέπασμα, ατος, τό, *clothing*, 1 Tim. vi. 8.
 Σκευός, ἄ, ὁ, *Sceva*, Ac. xix. 14.
 σκευή, ἡς, ἡ, *furniture, fittings*, Ac. xxvii. 19.
 σκεῦος, ους, τό, (1) *a vessel*, to contain a liquid, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; fig., of recipients generally, *a vessel of mercy*, of wrath, Ro. ix. 22, 23; *an instrument by which anything is done*; *household utensils*, plur., Mat. xii. 29; of a ship, *the tackling*, Ac. xxvii. 17; fig., of God's servants, Ac. ix. 15; 2 Cor. iv. 7.
 σκηνή, ἡς, ἡ, *a tent, a tabernacle, an abode or dwelling*, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.
 σκηνο-πηγία, ἀς, ἡ, *the feast of tabernacles*, Jn. vii. 2.
 σκηνο-ποιός, οὐ, ὁ, *a tent-maker*, Ac. xviii. 3. (N. T.).
 σκῆνος, ους, τό, *a tent*; fig., of

the human body, 2 Cor. v. 1, 4.*

σκηνώ, ὦ, ὥσω, to spread a tent, Rev. vii. 15; met., to dwell, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.*

σκήνωμα, ατος, τό, a tent pitched, a dwelling, Ac. vii. 46; fig., of the body, 2 Pet. i. 13, 14.*

σκιά, ἀς, ἡ, (1) a shadow, a thick darkness, Mat. iv. 16 (S.); (2) a shadow, an outline, Col. ii. 17.

σκιρτάω, ὦ, ἥσω, to leap for joy, Lu. i. 41, 44, vi. 23.*

σκληρο-καρδία, ας, ἡ, hardness of heart, perverseness, Mat. xix. 8; Mar. x. 5, xvi. 14. (S.)*

σκληρός, ἄ, ὅν, hard, violent, as the wind, Ja. iii. 4; fig., grievous, painful, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; harsh, stern, Mat. xxv. 24; Jn. vi. 60.*

σκληρότης, τητος, ἡ, fig., hardness of heart, obstinacy, Ro. ii. 5.*

σκληρο-τράχηλος, ον, stiff-necked; fig., obstinate, Ac. vii. 51. (S.)*

σκληρύνω, fig., to make hard, to harden, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; pass., to be hardened, to become obstinate, Ac. xix. 9; Heb. iii. 13.*

σκολιός, ἄ, ὅν, crooked, Lu. iii. 5; fig., perverse, Ac. ii. 40; Phil. ii. 15; unfair, 1 Pet. ii. 18.*

σκόλοψ, οπος, ὁ, a stake or thorn; fig., a sharp infliction, 2 Cor. xii. 7.*

σκοπέω, ὦ, (1) to look at, to regard attentively, Ro. xvi. 17; (2) to take heed (acc.), beware (μή), Gal. vi. 1.

σκοπός, οῦ, ὁ, a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it, Phil. iii. 14.*

σκορπίζω, σιω, to disperse, to scatter abroad, as frightened sheep, Jn. x. 12; to distribute alms, 2 Cor. ix. 9.

σκορπίος, ον, ὁ, a scorpion, Lu. x. 19.

σκοτεινός, ἡ, ὅν, full of darkness, dark, Mar. vi. 23; Lu. xi. 34, 36.*

σκοτία, ας, ἡ, darkness, Mat. x.

27; fig., spiritual darkness, Jn. i. 5, vi. 17.

σκοτίζω, σω, in pass., to be darkened, as the sun, Mar. xiii. 24; fig., as the mind, Ro. i. 21.

σκότος, ον, τό (σκότος, ον, ὁ, only in Heb. xii. 18, where W. H. read ὁστος), darkness, physical, Mat. xxvii. 45; moral, Jn. iii. 19.

σκοτώ, ὦ, pass. only, to be darkened, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.*

σκύβαλον, ον, τό, refuse, dregs, Phil. iii. 8.*

Σκυθής, ον, ὁ, a Scythian, as typical of the uncivilized, Col. iii. 11.*

σκυθρ-ωπός, ὅν, sad-countenanced, gloomy, Mat. vi. 16; Lu. xxiv. 17.*

σκύλλω, pass. perf. part. ἔσκυλλμένος, to flay; to trouble, annoy, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.*

σκύλον, ον, τό, spoil taken from a foe, Lu. xi. 22.*

σκαληκό-βρωτος, ον, eaten by worms, Ac. xii. 23.*

σκάληξ, ηκος, ὁ, a gnawing worm, Mar. ix. 44 (W. H. omit) 46 (W. H. omit), 48.*

σμαράγδινος, η, ον, made of emerald, Rev. iv. 3. (N.T.)*

σμάραγδος, ον, ὁ, an emerald, Rev. xxi. 19.*

σμήρνα, ης, ἡ, myrrh, Mat. ii. 11; Jn. xix. 39.*

Σμύρνα, ης, ἡ, Smyrna. Rev. i. 11, ii. 8 (W. H.)*

Σμυρναῖος, ον, ὁ, ἡ, one of Smyrna, a Smyranean, Rev. ii. 8 (not W. H.)*

σμυρνίζω, to mingle with myrrh, Mar. xv. 23. (N.T.)*

Σόδομα, ων, τό, Sodom, Mat. x. 15, xi. 23, 24.

Σολομών or -μῶν, ὦντος or ὥνος, ὁ, Solomon, Mat. vi. 29, xii. 42.

σορός, οῦ, ἡ, a bier, an open coffin, Lu. vii. 14.*

σός, σή, σόν, poss. pron., thy, thine (see Gr. §§ 56, 255, Bu. 115).

σουδάριον, ον, τό (Lat.), a handkerchief, Lu. xix. 20; Jn. xi. 44. (N.T.)*

Σουσάνα, ης, ἡ, Susanna, Lu. viii. 3.*

σοφία, ας, ἡ, wisdom, insight, skill, human, Lu. xi. 31; or divine, 1 Cor. i. 21, 24. Syn.: see γνώσις.

σοφίζω, to make wise, 2 Tim. iii. 15; pass., to be devised skillfully, 2 Pet. i. 16.*

σοφός, ἡ, ὅν, wise, either (1) in action, expert, Ro. xvi. 19; (2) in acquirement, learned, cultivated, 1 Cor. i. 19, 20; (3) philosophically, profound, Ju. 25; (4) practically, Ep. v. 15.

Σπανία, ας, ἡ, Spain, Ro. xv. 24, 28.*

σπαράσσω, ξω, to convulse, to throw into spasms, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.*

σπαργανός, ὦ, perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes, Lu. ii. 7, 12.*

σπαταλάω, ὦ, ἥσω, to live extravagantly or luxuriously, 1 Tim. v. 6; Ja. v. 5.* Syn.: The fundamental thought of σπαρηνιά is of insolence and voluptuousness which spring from abundance; of τρυφάω, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.

σπάω, ὦ, mid., to draw, as a sword, Mar. xiv. 47; Ac. xvi. 27.*

σπείρα, ης, ἡ, (1) a cohort of soldiers, the tenth part of a legion, Ac. x. 1; (2) a military guard, Jn. xviii. 3, 12.

σπείρω, σπερώ, 1st aor. ἐσπείρα, perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed, Lu. xii. 24; to spread or scatter, as the word of God, Mat. xiii. 19; applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effort generally, Gal. vi. 8.

σπεκουλάτωρ, οπος, ὁ (Lat.), a body-guard, a soldier in attendance upon royalty, Mar. vi. 27 (see Gr. § 154 c). (N.T.)*

σπένδω, to pour out, as a libation, fig., Phil. ii. 17; 2 Tim. iv. 6.*

σπέρμα, ατος, τό, seed, produce, Mat. xiii. 24-38; children, offspring, posterity, Jn. vii. 42; a remnant, Ro. ix. 29.

σπερμο-λόγος, ου, ὁ, *a babbler*, i.e., one who picks up trifles, as birds do seed, Ac. xvii. 18.*

σπένδω, σω, (1) *to hasten*, intrans., usually adding to another verb the notion of speed, Lu. xix. 5, 6; (2) *to desire earnestly* (acc.), 2 Pet. iii. 12.

σπήλαιον, ου, τό, *a cave, a den*, Heb. xi. 38.*

σπιλάς, ἄδος, ἡ, *a rock in the sea, a reef*; fig., of false teachers, *a hidden rock* (R. V.), Ju. 12.*

σπίλος, ου, ὁ, *a spot*; fig., *a fault*, Ep. v. 27; 2 Pet. ii. 13.*

σπιλώω, ὦ, *to defile, to spot*, Ja. iii. 6; Ju. 23.*

σπλάγχνα, ων, τὰ, *bowels*, only Ac. i. 18; elsewhere, fig., *the affections, compassion, the heart*, as Col. iii. 12; 1 Jn. iii. 17.

σπλαγχνίζομαι, dep., with 1st aor. pass. ἐσπλαγχνίσθην, *to feel compassion, to have pity on* (gen., or ἐπὶ, dat. or acc., once περί, Mat. ix. 36).

σπόγγος, ου, ὁ, *a sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.*

σποδοί, ου, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.*

σπορά, ἄς, ἡ, *seed*, 1 Pet. i. 23.*

σπóρμος, όν, *sown*; neut. plur. τὰ σπόριμα, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*

σπόρος, ου, ὁ, *seed*, for sowing, Lu. viii. 5, 11.

σπουδάζω, ἄσω, *to hasten, to give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

σπουδαίως, αλα, αἶον, *diligent, earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαιότερον, 2 Tim. i. 17 (not W. H.).*

σπουδαίως, adv., *diligently, earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.*

σπουδή, ἥς, ἡ, (1) *speed, haste*, Mar. vi. 25; (2) *diligence, earnestness*, Ro. xii. 11.

σπυρίς (W. H. σφυρίς), ἰδος, ἡ, *a plaited basket*, Mar. viii. 8, 20.

στάδιον, ου, τό, plur. οἱ στάδιοι, (1) *a stadium*, one eighth of

a Roman mile, Jn. xi. 18; (2) *a race-course*, for public games, 1 Cor. ix. 24.

στάμνος, ου, ὁ, ἡ, *a jar or vase*, for the manna, Heb. ix. 4.*

στασιαστής, ου, ὁ, *an insurgent*, Mar. xv. 7 (W. H.).*

στάσις, εις, ἡ (ἰστημι), *a standing*, lws, only Heb. ix. 8; *an insurrection*, Mar. xv. 7; *dis-sension*, Ac. xv. 2.

στατήρ, ἥπος, ὁ, *a stater*, a silver coin equal to two of the διδραχμον (which see), a Jewish shekel, Mat. xvii. 27.*

σταυρός, ου, ὁ, *a cross*, Mat. xxvii. 32, 40; met., often of Christ's death, Gal. vi. 14; Ep. ii. 16.

σταυρώω, ὦ, ἄσω, *to fix to the cross, to crucify*, Lu. xxiii. 21, 23; fig., *to destroy*, the corrupt nature, Gal. v. 24.

σταφυλή, ἥς, ἡ, *a grape, a cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.*

στάχυς, vos, ὁ, *an ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.*

Στάχυς, ντς, ὁ, *Stachys*, Ro. xvi. 9.*

στέγη, ης, ἡ (lit. *a cover*), *a flat roof of a house*, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.*

στέγω, *to cover, to conceal, to bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.*

στεῖρος, α, ον, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.*

στέλλω, *to set, arrange*, in mid., *to provide for, take care of*, 2 Cor. viii. 20; *to withdraw from* (ἀπό), 2 Th. iii. 6.*

στέμμα, ατος, τό, *a garland*, Ac. xiv. 13.*

στεναγμός, ου, ὁ, *a groaning*, Ac. vii. 34; Ro. viii. 26.*

στενάζω, ξω, *to groan*, expressing grief, anger, or desire, Mar. vii. 34; Heb. xiii. 17.

στενός, ἡ, όν, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.*

στενο-χωρέω, ὦ, *to be narrow*; in pass., *to be distressed*, 2 Cor. iv. 8, vi. 12.*

στενο-χωρία, ας, ἡ, *a narrow space*; *great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.*

στερεός, ά, όν, *solid*, as food,

Heb. v. 12, 14; fig., *firm, steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.*

στερεόω, ὦ, ἄσω, *to strengthen, confirm, establish*, Ac. iii. 7, 16, xvi. 5.*

στερέωμα, ατος, τό, *firmness, steadfastness*, Col. ii. 5.*

Στεφάνος, ά, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

στέφανος, ου, ὁ, *a crown, a garland*, of royalty, of victory in the games, of festal joy, Jn. xix. 2, 5; 1 Cor. ix. 25; often used fig., 2 Tim. iv. 8; Rev. ii. 10. Syn.: see διάδημα.

Στέφανος, ου, ὁ, *Stephen*, Ac. vi., vii.

στεφανόω, ὦ, ἄσω, *to crown, to adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.*

στήθος, ους, τό, *the breast*, Lu. xviii. 13.

στήκω (ἰστημι, ἔστηκα), *to stand*, in the attitude of prayer, Mar. xi. 25; generally, *to stand firm, persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

στηριγμός, ου, ὁ, *firmness, steadfastness*, 2 Pet. iii. 17.*

στηρίζω, ἴξω or ἴσω, pass. perf. ἐστήρηγμαι, (1) *to fix, to set firmly*, Lu. ix. 51, xvi. 26; (2) *to strengthen, to confirm, to support*, as Lu. xxii. 32; Ro. i. 11.

στιβάς, see στοιβάς.

στίγμα, ατος, τό, *a mark or brand*, used of the traces of the apostle's sufferings for Christ, Gal. vi. 17.*

στιγμή, ἥς, ἡ, *a point of time*, an instant, Lu. iv. 5.*

στίλβω, *to shine, to gladden*, Mar. ix. 3.*

στοά, άς, ἡ, *a colonnade, a portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.*

στοιβάς, ἄδος, ἡ (W. H. στοιβάς), *a bough, a branch of a tree*, Mar. xi. 8.*

στοιχεῖα, ων, τὰ, *elements, rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.*

στοιχέω, ὦ, ἥσω, *to walk*, always fig. of conduct; *to walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.*

στολή, ἥς, ἡ, *a robe*, i.e., the

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see ἱμάτιον.

στόμα, ατος, τό, (1) *the mouth*, generally; hence, (2) *speech speaking*; used of testimony, Mat. xviii. 16; *eloquence or power in speaking*, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16, (4) *the edge or point of a sword*, Lu. xxi. 24.

στόμαχος, ου, ὁ, *the stomach*, 1 Tim. v. 23.*

στρατεία, ας, ἡ, *warfare, military service*; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.*

στράτευμα, ατος, τό, (1) *an army*, Rev. ix. 16; (2) *a detachment of troops*, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

στρατεύομαι, dep. mid., *to wage war, to fight*, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; *to serve as a soldier*, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

στρατο-ηγός, ου, ὁ (ἄγω), (1) *a leader of an army, a general*; (2) *a magistrate or governor*, Ac. xvi. 20-38; (3) *the captain of the temple*, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.*

στρατιά, ἄς, ἡ, *an army*; met., *a host of angels*, Lu. ii. 13; *the host of heaven, i.e., the stars*, Ac. vii. 42.*

στρατιώτης, ου, ὁ, *a soldier*, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

στρατο-λογέω, ὦ, ἥσω, *to collect an army, to enlist troops*, 2 Tim. ii. 4.*

στρατοπεδ-άρχης, ου, ὁ, *the praetorian prefect, i.e., commander of the Roman emperor's body-guard*, Ac. xxviii. 16 (W. H. omit).*

στρατό-πεδον, ου, τό, *an encamped army*, Lu. xxi. 20.*

στρεβλόω, ὦ, *to rack, to pervert, to twist*, as words from their proper meaning, 2 Pet. iii. 16.*

στρέφω, ψω, 2d aor. pass. ἐστράφη, *to turn, trans.*, Mat. v. 39; Rev. xi. 6 (*to change into*, els); intrans., Ac. vii. 42; mostly in pass., *to turn one's self*, Jn. xx. 14; *to be con-*

verted, to be changed in mind and conduct, Mat. xviii. 3.

στρηνιάω, ὦ, ἄσω, *to live voluptuously*, Rev. xviii. 7, 9.* *Syn.*: see σπαταλάω.

στρήνος, ους, τό, *profligate luxury, voluptuousness*, Rev. xviii. 3.*

στρουθιον, ου, τὸ (dim. of στρουθός), *a small bird, a sparrow*, Mat. x. 29, 31; Lu. xii. 6, 7.*

στρωννύω, or -ώννυμι, στρώσω, pass. perf. part. ἐστρωμένος ἐστρωμαι, *to spread*, Mat. xxi. 8; *to make a bed*, Ac. ix. 34; pass., *to be spread with couches*, ἀνάγαιον ἐστρωμένον, *an upper room furnished*, Mar. xiv. 15; Lu. xxii. 12.

στυνγνός, ὄν, *hateful, detestable*, Tit. iii. 3.*

στυνγνῶω, ἄσω, *to be gloomy*, Mar. x. 22; of the sky, Mat. xvi. 3.*

στήλος, ου, ὁ, *a pillar*, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.*

Στωϊκός, ἡ, ὄν (στοά, portico), *Stoic*, Ac. xvii. 18.*

σύ, σοῦ, σοί, σέ, plur. ὑμεῖς, *thou, ye*, the pers. pron. of second person (see Gr. § 53).

συγγ-. In some words commencing thus, W. H. prefer the unassimilated form συγγ-.

συγγένεια, ας, ἡ, *kindred, family*, Lu. i. 61; Ac. vii. 3, 14.*

συγγενής, ἐς, *akin, as subst., a relative*, Mar. vi. 4; Lu. xiv. 12; *a fellow-countryman*, Ro. ix. 3.

συγγενίς, ἰδος, ἡ, *a kinswoman*, Lu. i. 36 (W. H.).*

συγγνώμη, ης, ἡ, *permission, indulgence*, 1 Cor. vii. 6.*

συγκ-. In words commencing thus, W. H. prefer the unassimilated form συγκ-.

συγκάθημαι, *to sit with* (dat. or μετά, gen.), Mar. xiv. 54; Ac. xxvi. 30.*

συγκάθίζω, σω, (1) *to cause to sit down with*, Ep. ii. 6; (2) *to sit down together*, Lu. xxii. 55.*

συγκako-παθῶω, ὦ, *to suffer hardships together with*, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)*

συγκakouchῶω, ὦ, pass., *to suffer*

ill-treatment with, Heb. xi 25. (N. T.)*

συγκalῶω, ὦ, ἔσω, *to call to gether*, Lu. xv. 6; mid., *to call together to one's self*, Lu. ix. 1.

συγκalύπτω, *to conceal closely, to cover up wholly*, Lu. xii. 2.*

συγκάμπτω, ψω, *to bend to gether; to oppress*, Ro. xi. 10 (S.).*

συγκαταβαίνω, *to go down with any one*, Ac. xxv. 5.*

συγκαταθέσις, εως, ἡ, *assent, agreement*, 2 Cor. vi. 16.*

συγκατατίθῃμι, in mid., *to give a vote with, to assent to* (dat.), Lu. xxiii. 51.*

συγκαταψηφίζω, in pass., *to be voted or classed with* (μετά), Ac. i. 26.*

συγκεράννυμι, 1st aor. συνεκέρασα, pass. perf. συγκέκραμαι, *to mix with, to unite*, 1 Cor. xii. 24; pass., *to be united with*, Heb. iv. 2.*

συγκινέω, ὦ, ἥσω, *to move to gether, stir up*, Ac. vi. 12.*

συγκλέωω, σω, *to inclose, to shut in*, as fishes in a net, Lu. v. 6; *to shut one up into (els) or under* (ὕπο, acc.) something, *to make subject to*, Ro. xi. 32; Gal. iii. 22, 23.*

συγκληρονόμος, ου, ὁ, ἡ, *a joint heir, a joint participant*, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.*

συγκοινωνέω, ὦ, *to be a partaker with, have fellowship with*, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.*

συγκοινωνός, ου, ὁ, ἡ, *a partaker with, a co-partner*, Ro. xi. 17. (N. T.)

συγκομίζω, *to bear away to gether, as in burying a corpse*, Ac. viii. 2.*

συγκρίνω, *to join together, to combine*, 1 Cor. ii. 13; *to compare* (acc., dat.), 2 Cor. x. 12.*

συγκύπτω, *to be bowed together or bent double*, Lu. xiii. 11.*

συγκυρία, ας, ἡ, *a coincidence, an accident*; κατὰ συγκυρίαν, *by chance*, Lu. x. 31.*

συγχάρωω, 2d aor. in pass form συνεχάρην, *to rejoice with* (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.*

συγχέω, also συγχύνω and

συγχύνω, perf. pass. συγκέχυμαι, *to mingle together*; (1) *to bewilder*, Ac. ii. 6, ix. 22; (2) *to stir up, to throw into confusion*, Ac. xix. 32, xxi. 27, 31.*

συγ-χράσμαι, ὦμαι, *to have dealings with* (dat.), Jn. iv. 9.*

σύ-χυσις, εως, ἡ, *confusion, disturbance*, Ac. xix. 29.*

συ-ζῶω (W. H. συνζ-), ὦ, ἡσω, *to live together with* (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συ-ζεύγνυμι, 1st aor. συνέζευξα, *to yoke together; to unite* (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.*

συ-ζητέω, ὦ, *to seek together, to discuss, dispute, with* (dat., or πρὸς, acc., Mar. viii. 11, ix. 16).

συ-ζήτησις, εως, ἡ, *mutual questioning, disputation*, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).*

συ-ζητητής, οὐ, ὁ, *a disputer, as the Greek sophists*, 1 Cor. i. 20. (N. T.)*

σύ-ζυγος, ον, ὁ, *a yoke-fellow, a colleague*, Phil. iv. 3 (prob. a proper name, *Syzygus*).*

συ-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, *to make alive together with*, Ep. ii. 5; Col. ii. 13. (N. T.)*

συκαμίνος, ον, ἡ, *a sycamine-tree*, Lu. xvii. 6.*

συκη, ἡς, ἡ (contr. from -έα), *a fig-tree*, Mar. xi. 13, 20, 21.

συκο-μωραία, ας, ἡ (W. H. -μορέα), *a sycamore-tree*, Lu. xix. 4.*

σύκον, ον, τό, *a fig*, Ja. iii. 12.

συκο-φαντέω, ὦ, ἡσω, *to accuse falsely, to defraud*, Lu. iii. 14, xix. 8 (gen. person, acc. thing).*

συλ-αγωγέω, ὦ, *to plunder*, Col. ii. 8. (N. T.)*

συλᾶω, ὦ, *to rob, to plunder*, 2 Cor. xi. 8.*

συλλ-. In words commencing thus, W. H. prefer the unassimilated form συλ-.

συλ-λαλέω, 1st aor. συνέλαλησα, *to talk with* (dat.), μετὰ (gen.), πρὸς (acc.), Mat. xviii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) *to take together, to seize*, Mat. xxvi. 55; (2) *to conceive, of a woman*, Lu. i. 24, 31; (3) mid., *to apprehend* (acc.), *to help* (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, *to collect, to gather*, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, *to reckon with one's self, to reason*, Lu. xx. 5.*

συλ-λυπέομαι, οὔμαι, pass., *to be grieved* (ἐπὶ, dat.), Mar. iii. 5.*

συμβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the unassimilated form συνβ-, συνμ-, συνπ-, συνφ-.

συμ-βαίνω, 2d aor. συνέβην, *to happen, to occur*, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, *an event*, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, *to throw together, hence, to ponder*, Lu. ii. 19; *to come up with, to encounter, with or without hostile intent* (dat.), Lu. xiv. 31; Ac. xx. 14; *to dispute with*, Ac. xvii. 18; mid., *to confer, consult with*, Ac. iv. 15; *to contribute* (dat.), Ac. xviii. 27.*

συμ-βασιλεύω, σω, *to reign together with*, 1 Cor. iv. 8; 2 Tim. ii. 12.*

συμ-βιβάζω, άσω, (1) *to unite, or knit together*, Col. ii. 2, 19; (2) *to put together in reasoning, and so, to conclude, prove*, Ac. ix. 22; (3) *to teach, instruct*, 1 Cor. ii. 16.

συμ-βουλεύω, *to give advice* (dat.), Jn. xviii. 14; Rev. iii. 18; mid., *to take counsel together* (ἑνα or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλεύομαι); Ac. ix. 23.*

συμ-βούλιον, ον, τό, (1) *mutual consultation, counsel*; λαμβάνω, ποιέω συμβούλιον, *to take counsel together*, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) *a council, a gathering of counselors*, Ac. xxv. 12.*

σύμ-βουλος, ον, ὁ, *an adviser, a counselor*, Ro. xi. 34.*

Συμεών, ὁ (Heb.), *Simeon* or

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.*

συμ-μαθητής, οὐ, ὁ, *a fellow-disciple*, Jn. xi. 16.*

συμ-μαρτυρέω, ὦ, *to bear witness together with*, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).*

συμ-μερίζω, in mid., *to divide together with, partake with* (dat.), 1 Cor. ix. 13.*

συμ-μέτοχος, ον, *jointly partaking*, Ep. iii. 6, v. 7.*

συμ-μιμητής, οὐ, ὁ, *a joint-imitator*, Phil. iii. 17. (N. T.)*

συμ-μορφίζω, see συμμορφώω. (N. T.)

σύμ-μορφος, ον, *similar, conformed to*, gen., Ro. viii. 29; dat., Phil. iii. 21.*

συμ-μορφόω, ὦ, *to bring to the same form with* (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)*

συμ-παθέω, ὦ, *to sympathize with, to have compassion on* (dat.), Heb. iv. 15, x. 34.*

συμ-παθής, ές, *sympathizing, compassionate*, 1 Pet. iii. 8.*

συμ-παρα-γίνομαι, *to come together to* (ἐπὶ, acc.), Lu. xxiii. 48; *to stand by one, to help* (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).*

συμ-παρα-καλέω, ὦ, in pass., *to be strengthened together*, Ro. i. 12.*

συμ-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, *to take with one's self, as companion*, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.*

συμ-παρα-μένω, μενῶ, *to remain or continue together with* (dat.), Phil. i. 25 (W. H. παραμένω).*

συμ-πάρεμι, *to be present together with*, Ac. xxv. 24.*

συμ-πάσχω, *to suffer together with*, Ro. viii. 17; 1 Cor. xii. 26.*

συμ-πέμπω, *to send together with*, 2 Cor. viii. 18, 22.*

συμ-περι-λαμβάνω, *to embrace completely*, Ac. xx. 10.*

συμ-πίνω, 2d aor. συνέπιον, *to drink together with*, Ac. x. 41.*

συμ-πίπτω, *to fall together*, Lu. vi. 49 (W. H.).*

συμ-πληρώω, ὦ, *to fill completely*, Lu. viii. 23; *pass., to be completed, to be fully come*, Lu. ix. 51; Ac. ii. 1.*

συμ-πνίγω, *to choke utterly*, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; *to crowd upon* (acc.), Lu. viii. 42.*

συμ-πολίτης, ου, ὁ, *a fellow-citizen*, Ep. ii. 19.*

συμ-πορεύομαι, (1) *to journey together with* (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) *intrans., to come together, to assemble*, Mar. x. 1.*

συμπόσιον, ου, τό (συμπλνω), *a drinking party, a festive company*, συμπόσια συμπόσια, *by companies*, Mar. vi. 39.*

συμ-πρεσβύτερος, ου, ὁ, *a fellow-elder*, 1 Pet. v. 1. (N. T.).*

συμ-φάγω, *see συναεθλω*.

συμ-φέρω, 1st aor. συνήνεγκα, *to bring together, to collect*, only Ac. xix. 19; *generally intrans., and often impers., to conduce to, to be profitable to*, 1 Cor. x. 23; 2 Cor. xii. 1; *part. τὸ συμφέρον, profit, advantage*, 1 Cor. vii. 35.

σύμ-φημι, *to assent to*, Ro. vii. 16.*

σύμ-φορος, ου, *profitable*, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφέρον).*

συμ-φυλέτης, ου, ὁ, *one of the same tribe, a fellow-countryman*, 1 Th. ii. 14. (N. T.).*

σύμ-φντος, ου, *grown together, united with* (R. V.), Ro. vi. 5.*

συμ-φύω, 2d aor. pass. part. συμφύεως, *pass., to grow at the same time*, Lu. viii. 7.*

συμ-φωνέω, ὦ, ἴσω, *to agree with, agree together, arrange with* (dat., or μετὰ, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, *to be in accord with*, Lu. v. 36; Ac. xv. 15.*

συμ-φώνησις, εως, ἡ, *concord, agreement*, 2 Cor. vi. 15. (N. T.).*

συμ-φωνία, ας, ἡ, *harmony, of instruments, music*, Lu. xv. 25.*

σύμ-φωνος, ου, *harmonious, agreeing with; ἐκ συμφώνου, by agreement*, 1 Cor. vii. 5.*

συμ-ψηφίζω, *to compute, reckon up*, Ac. xix. 19.*

σύμ-ψυχος, ου, *of one accord*, Phil. ii. 2. (N. T.).*

σύν, a prep. gov. dative, *with* (see Gr. § 296, Wi. § 48b, Bu. 331). In composition, *σύν* denotes association with, or is intensive. The final *ν* changes to *γ*, *λ*, or *μ*, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4d, 5, Bu. 8); but W. H. usually prefer the unassimilated forms.

συν-άγω, ἄξω, (1) *to bring together, to gather, to assemble*, Lu. xv. 13; Jn. xi. 47; *pass., to be assembled, to come together*, Ac. iv. 5, xiii. 44; (2) *to receive hospitably, only* Mat. xxv. 35, 38, 43.

συναγωγὴ, ἥς, ἡ, *an assembly, a congregation, synagogue*, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. *Syn.*: *see ἐκκλησία*.

συν-αγωνίζομαι, *to strive together with another, to aid* (dat.), Ro. xv. 30.*

συν-αθλέω, ὦ, ἴσω, *to strive together for* (dat. of thing), Phil. i. 27; or *with* (dat. of person), Phil. iv. 3.*

συν-αθροίζω, σω, *to gather or collect together*, Ac. xix. 25; *pass., to be assembled together*, Lu. xxiv. 33 (W. H. ἀθροῖω); Ac. xii. 12.*

συν-αίρω, *to reckon together, to make a reckoning with*, Mat. xviii. 23, 24, xxv. 19.*

συν-αιχμάλωτος, ου, ὁ, *a fellow-captive or prisoner*, Ro. xvi. 7; Col. iv. 10; Phil. 23. (N. T.).*

συν-ακολουθέω, ὦ, ἴσω, *to follow together with, to accompany*, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.*

συν-αλιζώ, in pass., *to be assembled together with* (dat.), Ac. i. 4.*

συν-αλλάσσω, *to reconcile*, *see συναλλάω*.

συν-ανα-βαίνω, *to go up together with* (dat.), Mar. xv. 41; Ac. xiii. 31.*

συν-ανά-κειμαι, *to recline together with, as at a meal, to*

feast with (dat.), Mat. ix. 10; *part. οἱ συνανακειμένοι, the guests*, Mar. vi. 22, 26. (Ap.)

συν-ανα-μίγνυμι, *pass., to mingle together with, to keep company with* (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.*

συν-ανα-παύομαι, σμαί, *to find rest or refreshment together with* (dat.), Ro. xv. 32. (S.).*

συν-αντάω, ὦ, ἴσω, (1) *to meet with* (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) *of things, to happen to, to befall; τὰ συναντήσονται, the things that shall happen*, Ac. xx. 22.*

συν-άντησις, εως, ἡ, *a meeting with*, Mat. viii. 34 (W. H. ὑπάντησις).*

συν-αντι-λαμβάνω, mid., lit., *to take hold together with; to assist, help* (dat.), Lu. x. 40; Ro. viii. 26.*

συν-απ-άγω, *to lead away along with; in pass., to be led or carried away in mind*, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.*

συν-απο-θνήσκω, *to die together with* (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.*

συν-απ-όλλυμι, in mid., *to perish together with* (dat.), Heb. xi. 31.*

συν-απο-στέλλω, *to send together with* (acc.), 2 Cor. xii. 18.*

συν-αρμολογέω, ὦ, in pass., *to be framed together*, Ep. ii. 21, iv. 16. (N. T.).*

συν-αρπάξω, σω, *to seize, or drag by force* (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxviii. 15.*

συν-αυξάνω, in pass., *to grow together*, Mat. xiii. 30.*

σύν-δεσμος, ου, ὁ, *that which binds together, a band, a bond*, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.*

συν-δέω, in pass., *to be bound together with any one, as fellow-prisoners*, Heb. xiii. 3.*

συν-δοξάζω, *to glorify together with* (σύν), *pass.*, Ro. viii. 17.*

σύν-δουλος, ου, ὁ, *a fellow-slave, a fellow-servant*, Mat. xviii. 28-33; of Christians, *a fellow-worker, a colleague*, Col. i. 7.

συν-δρομή, ἥς, ἡ, *a running together, a concourse*, Ac. xxi. 30.*

συν-εγείρω, 1st aor. συνήγειρα, pass. συνηγέρθην; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S.)*

συνέδριον, ου, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

συν-είδσις, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

συν-είδον, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. σύννοδα, part. συνειδώς, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self (dat.) of guilt (acc.)*, 1 Cor. iv. 4.*

σύν-εμι, *to be with (dat.)*, Lu. ix. 18; Ac. xxii. 11.*

σύν-εμι (εἰμι), part. συνῶν, *to go or come with, to assemble*, Lu. viii. 4.*

συν-εισ-έρχομαι, *to enter together with (dat.)*, Jn. vi. 22, xviii. 15.*

συν-έκδημος, ου, ὁ, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. viii. 19.*

συν-εκλεκτός, ἡ, ὁν, *elected together with*, 1 Pet. v. 13. (N. T.)*

συν-ελαύνω, ελάσω, *to compel, to urge (acc. and eis)*, Ac. vii. 26 (W. H. συναλλάσσω).*

συν-επι-μαρτυρέω, ὦν, *to unite in bearing witness*, Heb. ii. 4.*

συν-επι-τίθημι, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντίθημι).*

συν-έπομαι, *to follow with, to accompany (dat.)*, Ac. xx. 4.*

συν-εργέω, ὦν, *to co-operate with (dat.)*, *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

συν-εργός, ὅν, *co-working, helping; as a subst., a companion in work, a fellow-worker*, gen. of person, obj. with eis, or dat., or (met.) gen., 2 Cor. i. 24.

συν-έρχομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), *to come or*

go with, to accompany, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

συν-εσθίω, 2d aor. συνέφαγον, *to eat with (dat., or μετά, gen.)*, Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.*

σύνεσις, εως, ἡ (συνίημι), *a putting together*, in mind; hence, *understanding*, Lu. ii. 47; *the understanding*, the source of discernment, Mar. xii. 33.

συνετός, ἡ, ὁν (συνίημι), *intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.*

συν-ευδοκέω, ὦν, *to be pleased to go together with, to approve together (dat.)*, Lu. xi. 48; Ac. viii. 1, xii. 20; *to be of one mind with (dat.)*, Ro. i. 32; *to consent, agree to (inf.)*, 1 Cor. vii. 12, 13.*

συν-ευαχέω, ὦν, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.*

συν-εφ-ίστημι, *to rise up together against (κατά)*, Ac. xvi. 22.*

συν-έχω, ξω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

συν-ήδομαι, *to delight inwardly in (dat.)*, Ro. vii. 22.*

συν-ήθεια, as, ἡ, *a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.*

συν-ηλικιώτης, ου, ὁ, *one of the same age*, Gal. i. 14.*

συν-θάπτω, 2d aor. pass. συνετάφην, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.*

συν-θλάω, ὦν, fut. pass. συνθλασθήσεται, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.*

συν-θλίβω, *to press on all sides, to crowd upon*, Mar. v. 24, 31.*

συν-θρύπτω, *to break in pieces, to crush*, fig., Ac. xxi. 13. (N. T.)*

συν-ίημι, inf. συνιέναι, part. συνῶν or συνιέις, fut. συνήσω, 1st aor. συνήκα, *to put together, in mind; hence, to consider, understand (acc.)*, *to be aware (εἶναι)*, *to attend to (ἐντὶ, dat.)*, Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

συν-ίστημι, also συνιστάνω and συνιστάω, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

συν-οδεύω, *to journey with, to accompany (dat.)*, Ac. ix. 7.*

συν-οδία, as, ἡ, *a company traveling together, a caravan*, Lu. ii. 44.*

συν-οικέω, ὦν, *to dwell together, as in marriage*, 1 Pet. iii. 7.*

συν-οικοδομέω, ὦν, in pass., *to be built up together*, Ep. ii. 22.*

συν-ομιλέω, ὦν, *to talk with (dat.)*, Ac. x. 27.*

συν-ομορέω, ὦν, *to be contiguous to (dat.)*, Ac. xviii. 7. (N. T.)*

συν-οχή, ἥς, ἡ, *constraint of mind; hence, distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.*

συν-τάσσω, ξω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.*

συν-τέλεια, as, ἡ, *a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.*

συν-τελέω, ὦν, έσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.*

συν-τέμνω, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.*

συν-τηρέω, ὦν, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.*

συν-τίθημι, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.

xxiv. 9 (W. H. συνεπιτι-
θημι).*

συν-τόμως, adv., *concisely, briefly*, Ac. xxiv. 4.*

συν-τρέχω, 2d aor. συνεδραμον,
to run together, as a multi-
tude, Mar. vi. 33; Ac. iii.
11; to run with (fig.), 1 Pet.
iv. 4.*

συν-τρίβω, ψω, to break by
crushing, to break in pieces,
Lu. ix. 39; Ro. xvi. 20; perf.
pass. part. συντετριμμένος,
bruised, Mat. xii. 20.

σύν-τριμμα, ατος, τό, crushing;
fig., destruction, Ro. iii. 16.
(S.)*

σύν-τροφος, ου, ό, one brought
up with, a foster-brother, Ac.
xiii. 1.*

συν-τυχάνω, 2d aor. inf. συν-
τυχεῖν, to meet with, come to
(dat.), Lu. viii. 19.*

Συντύχη, acc. ην, ή, Syntyche,
Phil. iv. 2.*

συν-υπο-κρίνομαι, dep. pass.,
1st aorist συνυπεκρίθην, to
dissemble with, Gal. ii.
13.*

συν-υπουργέω, ώ, to help to-
gether, 2 Cor. i. 11.*

συν-ωδίνω, to be in travail to-
gether, Ro. viii. 22.*

συν-ωμοσία, ας, ή, a swearing
together, a conspiracy, Ac.
xxiii. 13.*

Συράκουσαι, ών, αί, Syracuse,
Ac. xxviii. 12.*

Συρία, ας, ή, Syria, Lu. ii. 2.

Σύρος, ου, ό, a Syrian, Lu. iv.
27.*

Συρο-φοίνισσα (W. H. Συρο-
φονικισσα, mrg., Σύρα Φοι-
νικισσα), ης, ή, an appellative,
a Syrophenician woman, Mar.
vii. 26.*

Σύρτις, εως, acc. υ, ή, (a quick-
sand), the Syrtis major, Ac.
xxvii. 17.*

σύρω, to draw, to drag, Jn. xxi.
8; Ac. viii. 3, xiv. 19, xvii.
6; Rev. xii. 4.* Syn.: see
έλκω.

συν-. In some words com-
mencing thus, W. H. prefer
the uncontracted form συνσ-.

συν-σπαράσσω, έω, to convulse
completely (acc.), Mar. ix. 20
(W. H.); Lu. ix. 42.*

σύσ-σημον, ου, τό, a concerted
signal, a sign agreed upon,
Mar. xiv. 44.*

σύσ-σωμος (W. H. σύνσωμος),

ον, belonging to the same
body; fig., of Jews and Gen-
tiles, in one church, Ep. iii.
6. (N. T.)*

συν-στασιαστής, ου, ό, a fellow-
insurgent (W. H. στασιασ-
τής), Mar. xv. 7.*

συν-στατικός, ή, όν, commenda-
tory, 2 Cor. iii. 1.*

συν-σταυρώ, ώ, to crucify to-
gether with (acc. and dat.);
lit., Mat. xxvii. 44; fig., Gal.
ii. 19. (N. T.)

συν-στέλλω, (1) to contract, perf.
pass. part., contracted, short-
ened, 1 Cor. vii. 29; (2) to
wrap round, to swathe, as a
dead body, Ac. v. 6.*

συν-σθενάζω, to groan together,
Ro. viii. 22.*

συν-στοιχέω, ώ, to be in the same
rank with; to answer to, to
correspond to (dat.), Gal. iv.
25.*

συν-στρατιώτης, ου, ό, a fellow-
soldier, i.e., in the Christian
service, Phil. ii. 25; Philem.
2.*

συν-στρέφω, ψω, to roll or gather
together, Mat. xvii. 22 (W.
H.); Ac. xxviii. 3.*

συν-στροφή, ης, ή, a gathering
together, a riotous concourse,
Ac. xix. 40; a conspiracy, Ac.
xxiii. 12.*

συν-σχηματίζω, in pass., to con-
form one's self, to be assimila-
ted to (dat.), Ro. xii. 2; 1
Pet. i. 14.*

Συχάρ (W. H.), or Σιχάρ, ή,
Sychar, Jn. iv. 5.*

Συχέμ, Shechem, (1) ό, the
prince, Ac. vii. 16 (Rec., W.
H. the city); (2) ή, the city,
Ac. vii. 16.*

σφαγή, ης, ή, (1) slaughter, Ac.
viii. 32; Ro. viii. 36 (S.); Ja.
v. 5.*

σφάγιον, ου, τό, a slaughtered
victim, Ac. vii. 42.*

σφάζω, έω, pass., perf. part.
έσφαγμένος, 2d aor. έσφαγην,
to kill by violence, to slay, 1
Jn. iii. 12; Rev. v. 9, vi. 4.

σφοδρόν, adv., exceedingly, great-
ly, Mat. ii. 10.

σφοδρός, adv., exceedingly, Ac.
xxvii. 18.*

σφραγίζω, ίσω, to seal, to set a
seal upon, (1) for security,
Mat. xxvii. 66; (2) for se-
crecy, Rev. xxii. 10; (3) for
designation, Ep. i. 13; or

(4) for authentication, Ro.
xv. 28.

σφραγίς, ίδος, ή, (1) a seal, a
signet-ring, Rev. vii. 2; (2)
the impression of a seal
whether for security and
secrecy, as Rev. v. 1; or for
designation, Rev. ix. 4; (3)
that which the seal attests,
the proof, 1 Cor. ix. 2.

σφυρίς, see σφυρς.

σφυρόν (W. H. σφυνδρόν), ου,
τό, the ankle-bone, Ac. iii.
7.*

σχεδόν, adv., nearly, almost,
Ac. xiii. 44, xix. 26; Heb. ix.
22.*

σχήμα, ατος, τό, fashion, habit,
1 Cor. vii. 31; form, appear-
ance, Phil. ii. 7.* Syn.: see
ίδέα.

σχίζω, ίσω, to rend, to divide
asunder, Mat. xxvii. 51;
pass., to be divided into fac-
tions, Ac. xiv. 4.

σχίσμα, ατος, τό, a rent, as in
a garment, Mar. ii. 21; a
division, a dissension, 1 Cor.
i. 10.

σχοινίον, ου, τό (dim. of σχοῶ-
νος, a rush), a cord, a rope,
Jn. ii. 15; Ac. xxvii. 32.*

σχολάζω, άσω, to be at leisure;
to be empty or unoccupied,
Mat. xii. 44; to have leisure
for (dat.), give one's self to,
1 Cor. vii. 5.*

σχολή, ης, ή, leisure; a place
where there is leisure for
anything, a school, Ac. xix.
9.*

σώζω, σώσω, perf. σέσωκα, pass.
σέσωμαι, 1st aor. pass. έσώ-
θην; (1) to save, from evil or
danger, Mat. viii. 25, xvi.
25; (2) to heal, Mat. ix. 21,
22; Jn. xi. 12; (3) to save,
i.e., from eternal death, 1
Tim. i. 15; part. pass. ol σω-
ζόμενοι, those who are being
saved, i.e., who are in the
way of salvation, Ac. ii. 47.

σώμα, ατος, τό, a body, i.e., (1)
the living body of an animal,
Ja. iii. 3; or of a man, as 1
Cor. xii. 12, espec. as the
medium of human life, and
of human life as sinful; the
body of Christ, as the medi-
um and witness of his hu-
manity; σώματα, Rev. xviii.
13, slaves; (2) a dead body,
a corpse, Ac. ix. 40; (3) fig.,

a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

σωματικός, ἡ, *ὅν*, of or pertaining to the body, 1 Tim. iv. 8; *bodily, corporeal*, Lu. iii. 22.*

σωματικῶς, adv., *bodily, corporeally*, Col. ii. 9.*

Σωπάτρος, *οὐ, ὁ, Sopater*, Ac. xx. 4; (perh. = Σωσπάτρος, see Ro. xvi. 21).*

σπρύνω, *σω, to heap up, to load*, Ro. xii. 20; 2 Tim. iii. 16.*

Σωσθένης, *οὐ, ὁ, Sosthenes*, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.*

Σωσίπατρος, *οὐ, ὁ, Sosipater*, Ro. xvi. 21 (see Ac. xx. 4).*

σωτήρ, ἦπος, *ὁ, a savior, deliverer, preserver*; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

σωτηρία, *ας, ἡ, welfare, prosperity, deliverance, preservation*, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially *salvation, i.e., deliverance* from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

σωτήριος, *οὐ, saving, bringing salvation*, Tit. ii. 11; neut. τὸ σωτήριον, *salvation*, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.*

σωφρονέω, *ᾧ, ἥσω, (1) to be of sound mind*, Mar. v. 15; (2) *to be sober-minded*, Ro. xii. 3; (3) *to exercise self-control*, Tit. ii. 6.

σωφρονίζω, *to make sober-minded, to admonish*, Tit. ii. 4.*

σωφρονισμός, *οὐ, ὁ, self-control, or discipline*, 2 Tim. i. 7.*

σωφρόνως, adv., *soberly, with moderation*, Tit. ii. 12.*

σωφροσύνη, *ης, ἡ, soundness of mind, sanity*, Ac. xxvi. 25; *self-control, sobriety*, 1 Tim. ii. 9, 15.*

σώφρων, *ον (σῶος, σῶς, sound, and φρήν), of sound mind, self-controlled, temperate*, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.*

T

Τ, τ, ταῦ, *ταυ, τ, the nineteenth letter*. Ἀς a numeral, τ' = 300; ,τ = 300,000.

ταβέρναι, *ᾧν, αἱ (Lat.), taverns*; Ac. xxviii. 15, Τρεῖς Ταβέρναι, *Three Taverns*, a place on the Appian Way. (N. T.)*

Ταβιθά, ἡ (Aram.), *Tabitha*, Ac. ix. 36, 40.*

τάγμα, *ατος, τό, an order or series, a class*, 1 Cor. xv. 23.*

τακτός, ἡ, *ὅν, appointed, fixed*, Ac. xii. 21.*

ταλαιπωρέω, *ᾧ, ἥσω, to be distressed, to be miserable*, Ja. iv. 9.*

ταλαιπωρία, *ας, ἡ, hardship, misery*, Ro. iii. 16; Ja. v. 1.*

ταλαίπωρος, *ον, afflicted, miserable*, Ro. vii. 24; Rev. iii. 17.*

ταλαντιαῖος, *αλα, αἶον, of the weight of a talent*, Rev. xvi. 21.*

τάλαντον, *ον, τό, a talent, of silver or gold*, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

ταλιθά, ἡ (Aram.), *a damsel*, Mar. v. 41. (N. T.)*

ταμίειον (or -μειῶν), *ον, τό, a store-chamber*, Lu. xii. 24; *a secret chamber*, Mat. vi. 6, xxiv. 26; Lu. xii. 3.*

τὰν, adv. (τὰ νῦν, *the things that now are*), as respects the present, at present, now, only in Ac. (W. H. always write τὰ νῦν).

τάξις, *εως, ἡ, order, i.e., (1) regular arrangement*, Col. ii. 5; (2) *appointed succession*, Lu. i. 8; (3) *position, rank*, Heb. v. 6.

ταπεινός, ἡ, *ὅν, humble, lowly, in condition or in spirit*; in N. T. in a good sense, Ja. i. 9, iv. 6.

ταπεινοφροσύνη, *ης, ἡ, lowliness of mind, humility*, real, as Phil. ii. 3; or affected, as Col. ii. 18.

ταπεινόφρων, *ον, humble*, 1 Pet. iii. 8 (W. H. for φιλόφρων). (S.)*

ταπεινώω, *ᾧ, ὥσω, to make or*

bring low, Lu. iii. 5; *to humble, humiliate*, 2 Cor. xii. 21; *pass., to be humbled*, Lu. xviii. 14; *pass., in mid. sense, to humble one's self*, Ja. iv. 10.

ταπείνωσις, *εως, ἡ, low condition, in circumstances*, Lu. i. 48; *abasement, in spirit*, Ja. i. 10.

ταράσσω, *ξω, to agitate, as water in a pool*, Jn. v. 4 (W. H. omit); 7; *to stir up, to disturb in mind*, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

ταραχή, *ἡς, ἡ, a disturbance*, Jn. v. 4 (W. H. omit); *a tumult, sedition*, Mar. xiii. 8 (W. H. omit).*

τάραχος, *ον, ὁ, a disturbance*, Ac. xix. 23; *commotion*, Ac. xii. 18.*

Ταρσεύς, *ἑως, ὁ, one of Tarsus*, Ac. ix. 11, xxi. 39.*

Ταρσός, *οὐ, ἡ, Tarsus*, Ac. ix. 30.

ταρταρώω, *ᾧ, ὥσω, to thrust down to Tartarus (Gehenna)*, 2 Pet. ii. 4. (N. T.)*

τάσσω, *ξω, (1) to assign, arrange*, Ro. xiii. 1; (2) *to determine*; *mid., to appoint*, Mat. xxviii. 16.

ταῦρος, *ον, ὁ, a bull*, Ac. xiv. 13.

ταῦτά, by crasis for τὰ αὐτά, *the same things*.

ταῦτα, see οὗτος.

ταφή, *ἡς, ἡ (θάπτω), a burial*, Mat. xxvii. 7.*

τάφος, *ον, ὁ, a burial-place, a sepulchre*, as Mat. xxiii. 27.

τάχα, adv., *quickly; perhaps*, Ro. v. 7; Philem. 15.*

ταχέως, adv. (ταχύς), *soon, quickly*, Gal. i. 6; *hastily*, 2 Th. ii. 2; 1 Tim. v. 22.

ταχύς, ἡ, *ὅν, swift, quick*, 2 Pet. i. 14; ii. 1.*

τάχος, *ους, τό, quickness, speed*, only in the phrase ἐν τάχει, *quickly, speedily*, Lu. xviii. 8.

ταχύς, *εἰα, ὅ, quick, swift*, only Ja. i. 19; ταχύ, compar. τάχιον (W. H. τάχειον), superl. τάχιστα, *adverbially, swiftly; more, most quickly*.

τέ, conj. of annexation, *and*, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

τείχος, ους, τό, *a wall of a city*, Ac. ix. 25.

τεκμήριον, ου, τό, *a sign, a certain proof*, Ac. i. 3.*

τεκνίον, ου, τό (dim. of τέκνον), *a little child*, Jn. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.*

τεκνο-γονέω, ὦ, *to bear children*, 1 Tim. v. 14.*

τεκνο-γονία, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.*

τέκνον, ου, τό (τίκτω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light*, and espec. τέκνα τοῦ θεοῦ, *children of God*, Ro. viii. 16, 17, 21; 1 Jn.

τεκνο-τροφέω, ὦ, *to bring up children*, 1 Tim. v. 10.*

τέκτων, ονος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.*

τέλειος, α, ον, *perfect*, as (1) *complete* in all its parts, Ja. i. 4; (2) *full grown* of full age, Heb. v. 14; (3) *special* of the completeness of Christian character, *perfect*, Mat. v. 48. Syn.: see ἄριστος.

τελειότης, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.*

τελειῶ, ὦ, ὥσω, (1) *to complete*, *to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or prediction, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.

τελείως (τέλειος), adv., *perfectly*, 1 Pet. i. 13.*

τελείσις, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.*

τελειωτής, οῦ, ὁ, *a perfecter*, Heb. xii. 2. (N.T.)*

τελισ-φορέω, ὦ, *to bring to maturity*, Lu. viii. 14.*

τελευτάω, ὦ, *to end*, *to finish*, e.g., *life*; so, *to die*, Mat. ix. 18; Mar. vii. 10.

τελευτή, ἧς, ἡ, *end of life, death*, Mat. ii. 15.*

τελέω, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτετέλεσθην, (1) *to end*, *to finish*, Rev. xx. 3, 5, 7;

(2) *to fulfill*, *to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.

τέλος, ους, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.

τελώνης, ου, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.

τελώνιον, ου, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.*

τέρας, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δύναμις.

Τέρτιος, ου, ὁ (Lat.), *Tertius*, Ro. xvi. 22.*

Τέρτυλλος, ου, ὁ, *Tertullus*, Ac. xxiv. 1, 2.*

τεσσαράκοντα, *forty*, Mat. iv. 2; Mar. i. 13.

τεσσαράκοντα-ετής, ἐς, *of forty years, age or time*, Ac. vii. 23, xiii. 18.*

τέσσαρες, τέσσαρα, gen. ον, *four*, Lu. ii. 37; Jn. xi. 17.

τεσσαρες-και-δέκατος, η, ον, ord. num., *fourteenth*, Ac. xxvii. 27, 33.*

τετραταῖος, αλα, αἰων, *of the fourth (day)*; τετραταῖος ἐστίν, *he has been dead four days*, Jn. xi. 39.*

τετάρτος, η, ον, ord. num., *fourth*, Mat. xiv. 25.

τετρά-γωνος, ον, *four-cornered, square*, Rev. xxi. 16.*

τετράδιον, ου, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.*

τετρακισ-χίλιοι, αι, α, *four thousand*, Mar. viii. 9, 20.

τετρακόσιοι, αι, α, *four hundred*, Ac. v. 36.

τετρά-μηνος, ον, *of four months*; sc. χρόνος, *a period of four months*, Jn. iv. 35.*

τετρα-πλῆθος, οὓς, ἡ, οὖν, *four-fold*, La. xix. 8.*

τετρά-πους, ον, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.*

τετρ-αρχέω (W. H. τετρααρχέω), ὦ, *to rule over as a tetrarch (gen.)*, Lu. iii. 1.*

τετρ-άρχης (W. H. τετραάρχης), ου, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.

τεύχω, see τυγχάνω.

τεφρώ, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.*

τέχνη, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.*

τεχνίτης, ου, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.* Syn.: see δημιουργός.

τήκω, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.*

τηλ-αυγῶς, adv. (τῆλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.*

τηλικ-οὔτος, αὐτη, οὔτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.*

τηρέω, ὦ, ἥσω, *to watch carefully*, with good or evil design; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xiv. 15, 21.

τήρησις, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance*, as of precepts, 1 Cor. vii. 19.*

Τιβεριάς, ἀδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.*

Τιβέριος, ου, ὁ, *Tiberius*, Lu. iii. 1.*

τίθῃμι, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.

τίκτω, τέξομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth*, of women, Lu. i. 57, ii. 6, 7; *to produce*, of the earth, Heb. vi. 7.

τὼλλω, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.*

Τιμαῖος, ου, ὁ, *Timæus*, Mar. x. 46.*

τιμάω, ὦ, ἥσω, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

τιμή, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.
τίμιος, α, ον, *of great price, precious, honored*, Rev. xvii. 4; Heb. xiii. 4.
τιμιότης, τῆτος, ἡ, *preciousness, costliness*, Rev. xviii. 19.*
Τιμό-θεος, ου, ὁ, *Timothy*, Ac. xvii. 14, 15.
Τίμων, ωνος, ὁ, *Timon*, Ac. vi. 5.*
τιμωρέω, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.*
τιμωρία, ας, ἡ, *punishment, penalty*, Heb. x. 29.*
τινω, τίσω, *to pay; with δίκην, to pay penalty, suffer punishment*, 2 Th. i. 9.*
τις, τι, gen. τινός (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).
τίς, τί, gen. τίνος; interrogative pron., *who? which? what?* (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).
Τίτιος, ου, ὁ, *Tilius*, Ac. xviii. 7 (W. H.).*
τίτλος, ου, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.*
Τίτιος, ου, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.
τοι, an enclitic part., *truly, indeed*; see *καίτοιγε, μέντοι, τοιγαροῦν, τολυνν*.
τοι-γαρ-οὖν, *consequently, therefore*, 1 Th. iv. 8; Heb. xii. 1.*
τοί-γε, *although* (in *καίτοιγε*).
τοί-νυν, *indeed now, therefore*, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).*
τοιόσ-δε, τοιάδε, *τοιόνδε*, demonstr. pron., *of this kind, such*, 2 Pet. i. 17.*
τοιούτος, τοιαύτη, τοιοῦτο, demonstr. denoting quality (as *ποσούτος* denotes quantity, and *οὗτος* simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is *οἷος, as*, only Mar. xiii. 19; 1 Cor. ix. 48; 2 Cor. x. 11; once *ὁποῖος*, Ac. xxvi. 29. For *τοιούτος* with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.
τοιχος, ου, ὁ, *a wall of a house*, Ac. xxiii. 3; disting. from *τείχος, a wall of a city*.*

τόκος, ου, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.*
τολμᾶω, ὦ, ἥσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.
τολμηρότερον (τολμηρός), neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. *τολμηροτέρως*).
τολμητής, οῦ, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.*
τομός, ἡ, *bv, sharp, keen*, comp. *τομώτερος*, Heb. iv. 12.*
τόσον, ου, τό, *a bow*, Rev. vi. 2.*
τοπάριον, ου, τό, *topaz*, Rev. xxi. 20. (N. T.).*
τόπος, ου, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity*.
τοσούτος, τοσαύτη, τοσούτο, demonstr. pron. denoting quantity (see *τοιούτος*), *so great, so much, so long*; plur., *so many*.
τότε, demonstr. adv., *then*.
τούναντιον, for *τὸ ἐναντιον*, on the contrary, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.*
τούνομα, for *τὸ ὄνομα*, acc. absol., *by name*, Mat. xxvii. 57.*
τουτέστι, for *τοῦτ' ἔστι* (W. H. prefer the uncontracted form), *that is, as*, Ac. i. 19; Ro. x. 6, 7, 8.
τούτο, neut. of *οὗτος*, which see.
τράγος, ου, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.*
τράπεζα, ἡς, ἡ, *a table*, (1) *for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.
τραπέζιτης, ου, ὁ, *a money-changer, a banker*, Mat. xxv. 27.*
τραῦμα, ατος, τό, *a wound*, Lu. x. 34.*
τραυματίζω, ἴσω, *to wound*, Lu. xx. 12; Ac. xix. 16.*
τραχηλίζω, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.*

τράχλος, ου, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.
τραχύς, εἰα, ὁ, *rough*, as ways, Lu. iii. 5; as rocks in the sea, Ac. xxvii. 29.*
Τραχωניתς, ἰδος, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.*
τρεῖς, τπλα, *three*, Mat. xii. 40.
τρέμω, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.*
τρέφω, θρέψω, perf. pass. part. *τεθραμμένος, to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.
τρέχω, 2d aor. ἔδραμον, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress*, as doctrine, 2 Th. iii. 1.
τρήμα, ατος, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).*
τριάκοντα, οί, αί, τά, indecl., *thirty*, Mat. xiii. 8.
τριακόσιοι, αί, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.*
τρίβολος, ου, ὁ, *a thistle*, Mat. vii. 16; Heb. vi. 8.*
τρίβος, ου, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.*
τρι-ετία, ας, ἡ, *a space of three years*, Ac. xx. 31.*
τρίζω, *to grate, to gnash*, as the teeth, Mar. ix. 18.*
τρί-μήνος, ου, *of three months*, neut. as subst., Heb. xi. 23.*
τρίς, num. adv., *thrice*, Mat. xxvi. 34, 75.
τρί-στεγος, ου, *having three stories*; neut., *the third story*, Ac. x. 9.*
τρι-χίλιοι, αί, α, *three thousand*, Ac. ii. 41.*
τρίτος, ἡ, ον, ord. num., *third*; neut. τὸ τρίτον, *the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; ἐκ τρίτου, *the third time*, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*, Lu. xiii. 32.
τρίχες, plur. of *θρίξ*, which see.
τρίχινος, ἡ, ον, *made of hair*, Rev. vi. 12.*

τρομος, ου, ὁ, *a trembling*, from fear, Mar. xvi. 8.

τροπή, ἡς, ἡ, *a turning*, Ja. i. 17 (see R.V.).*

τρόπος, ου, ὁ, (1) *way, manner*; ὁν τρόπον, *in like manner as, as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.

τροπο-φορέω, ὦ, ἥσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read ἐτροφοφόρησεν, *he bore them as a nurse*). (S.).*

τροφή, ἡς, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.

Τρόφιμος, ου, ὁ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.*

τροφός, ου, ὁ, *a nurse*, 1 Th. ii. 7.*

τροφο-φορέω, ὦ, see τροπο-φορέω.

τροχία, ἄς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.*

τροχός, ου, ὁ, *a wheel*, Ja. iii. 6.*

τρύβλιον, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.*

τρυνάω, ὦ, ἥσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.*

τρυνάων, ὄνος, ἡ (τρυζω), *a turtle-dove*, Lu. ii. 24.*

τρυμαλιά, ἄς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. τρήμα).*

τρύπημα, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρήμα).*

Τρύφαινα, ἡς, ἡ, *Tryphæna*, Ro. xvi. 12.*

τρυφάω, ὦ, ἥσω, *to live luxuriously and effeminately*, Ja. v. 5.* Syn.: see σπαταλάω.

τρυφή, ἡς, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.*

Τρυφώσα, ἡς, ἡ, *Tryphosa*, Ro. xvi. 12.*

Τρωάς, ἄδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.

Τρωγύλλιον, ου, τό, *Trogylion*, Ac. xx. 15 (W. H. omit).*

τρώγω, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.*

τυγχάνω, 2d aor. ἐτυχον, perf. τέτυχα, (1) *to obtain, to get possession of* (gen.), Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

out, to happen, to happen to be; ἐλ τύχοι, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχών, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.

τυμπανίζω, *to beat to death when stretched on a wheel*, Heb. xi. 35.*

τυπικός, adv., *typically*, by way of example, 1 Cor. x. 11 (W. H.). (N. T.).*

τύπος, ου, ὁ, (1) *a mark, an impression*, produced by a blow, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

τύπτω, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

Τύραννος, ου, ὁ, *Tyrannus*, Ac. xix. 9.*

τυρβάω, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάω).*

Τύριος, ου, ὁ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.*

Τύρος, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.

τυφλός, ἡ, ὁν, *blind*, (1) physically, Lu. xiv. 13, 21; (2) mentally, i.e., *stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

τυφλώω, ὦ, ὦσω, fig., *to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.*

τυφώω, ὦ, *to raise a smoke*; pass., fig., *to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.*

τύφω, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.*

τυφωτικός, ἡ, ὁν, *violent, tempestuous*, Ac. xxvii. 14.*

Τυχικός, or Τύχικος (W. H.), ου, ὁ, *Tychichus*, 2 Tim. iv. 12.

τυχόν, see τυγχάνω.

Υ

Υ, υ, ὑψίλον, *upsilon*, υ, the twentieth letter. As a numeral, υ' = 400; υ = 400,000. At the commencement of a word, υ is always aspirated.

υακίνθιος, η, ου, *of the color of hyacinth, dark purple*, Rev. ix. 17.*

υάκινθος, ου, ὁ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.*

υάλινος, η, ου, *glassy, transparent*, Rev. iv. 6, xv. 2.*

υαλος, ου, ὁ, *glass*, Rev. xxi. 18, 21.*

υβρίζω, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

υβρις, εως, ἡ, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.*

υβριστής, ου, ὁ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.*

υγιαίνω, *to be well, to be in health*, Lu. v. 31, xv. 27; fig., *to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. υγιαίνων, *healthful, wholesome, of instruction*, 1 Tim. i. 10.

υγιής, ἐς, (1) *sound, whole, in health*, Mat. xii. 13; Jn. v. 11, 15; (2) fig., *wholesome, of teaching*, Tit. ii. 8.

υγρός, ᾰ, ὁν, *moist, green, i.e. full of sap*, Lu. xxiii. 31.*

ύδρια, ἄς, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.*

ύδρο-ποτέω, ὦ, *to be a water-drinker*, 1 Tim. v. 23.*

ύδροπτικός, ἡ, ὁν, *dropsical*, Lu. xiv. 2.*

ύδωρ, ύδατος, τό, *water*; ύδατα, *waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ύδωρ ζών, *living or running water*; fig., of spiritual truth, Jn. iv. 14.

υετός, ου, ὁ (ύω, *to rain*), *rain*, Heb. vi. 7.

υιο-θεσία, ἄς, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.*

υίος, ου, ὁ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; of various forms of close

union and relationship (see τέκνον); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217 c.

ὕλη, ἡ, wood, fuel, Ja. iii. 5.*

ὑμεῖς, plur. of σὺ, which see.

Ὑμέναιος, ου, ὁ, Hymenaeus, 1 Tim. i. 20; 2 Tim. ii. 17.*

ὑμέτερος, α, ου, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ὑμνέω, ὦ, ἥσω, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.*

ὕμνος, ου, ὁ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.* Syn.: ψαλμός is used of the Psalms of the O. T.; ὕμνος designates a song of praise to God; ᾠδή is a general expression for a song.

ὑπαίγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, begone, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ὑπακοή, ἡς, ἡ, obedience, Ro. vi. 16. (S.)

ὑπακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ὑπανδρος, ου, subject to a husband, married, Ro. vii. 2.*

ὑπαντάω, ὦ, ἥσω, to meet (dat.), Mat. viii. 28.

ὑπάντησις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)*

ὑπαρεῖς, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x. 34.*

ὑπάρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ὑπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ὑπέεικα, to yield, to submit to authority, Heb. xiii. 17.*

ὑπεναντίος, α, ου, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.*

ὑπέρ, prep., gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ὑπέρ denotes superiority (above), or aid (on behalf of).

ὑπεράίρω, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.*

ὑπέρ-ακμος, ου, past the bloom of youth, 1 Cor. vii. 36.*

ὑπέρ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.*

ὑπερ-αυγάνω, to increase exceedingly, 2 Th. i. 3.*

ὑπερ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.*

ὑπερ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.*

ὑπερ-βάλλω, intrans., to surpass; N.T., only pres. part. ὑπερβάλλον, surpassing, ex-celling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.*

ὑπερ-βολή, ἡς, ἡ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7; καθ' ὑπερβολήν, as adv., exceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ὑπερβολήν εἰς ὑπερβολήν, more and more exceedingly (R. V.), 2 Cor. iv. 17.*

ὑπερ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.*

ὑπερ-έκεινα, adv., beyond, 2 Cor. x. 16. (N. T.)*

ὑπερ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 20; 1 Th. iii. 10, v. 13.*

ὑπερ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.*

ὑπερ-εκ-χύνω, pass., to be poured out, to overflow, Lu. vi. 38.*

ὑπερ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)*

ὑπερ-έχω, to excel, to surpass (gen.), to be supreme; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ὑπερέχον, excellency, super-eminence, Phil. iii. 8.*

ὑπερήφανία, ας, ἡ, pride, arrogance, Mar. vii. 22.*

ὑπερ-ήφανος, ου, proud, arrogant, Ja. iv. 6.

ὑπερ-λίαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.*

ὑπερ-νικάω, ὦ, to be more than conqueror, Ro. viii. 37. (N. T.)*

ὑπέρ-ογκος, ου, immoderate, boastful, of language, 2 Pet. ii. 18; Ju. 16.*

ὑπερ-οχή, ἡς, ἡ, superiority, excellence, 1 Cor. ii. 1; 1 Tim. ii. 2.*

ὑπερ-περισσεύω, to superabound, Ro. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4. (N. T.)*

ὑπερ-περισσῶς, adv., superabundantly, beyond measure, Mar. vii. 37. (N. T.)*

ὑπερ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.*

ὑπερ-υψόω, ὦ, to highly exalt, Phil. ii. 9. (S.)*

ὑπερ-φρονέω, ὦ, to think too highly of one's self, Ro. xii. 3.*

ὑπερῶνον, ου, τό, the upper part of a house, an upper chamber, Ac. i. 13, ix. 37, 39, xx. 8.*

ὑπ-έχω, to submit to, to undergo (acc.), Ju. 7.*

ὑπ-ήκοος, ου, listening to, obedient, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.*

ὑπηρέτω, ὦ, to minister to, to serve (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.*

ὑπ-ηρέτης, ου, ὁ (ἐρέτης, a rower), a servant, attendant, specially (1) an officer, a lictor, Mat. v. 25; (2) an attendant in a synagogue, Lu. iv. 20; (3) a minister of the gospel, Ac. xxvii. 16.

ὑπνος, ου, ὁ, sleep, Lu. ix. 32:

fig., *spiritual sleep*, Ro. xiii. 11.

ὑπό, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47^b, 49^k, Bu. 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.

ὑπο-βάλλω, *to suborn, to instruct privately*, Ac. vi. 11.*

ὑπο-γραμμός, οὗ, ὁ, *a writing-copy; an example*, 1 Pet. ii. 21.*

ὑπό-δειγμα, ατος, τό, (1) *a figure, copy*, Heb. viii. 5, ix. 23; (2) *an example for imitation, or for warning*, Jn. xiii. 15; Heb. iv. 11; 2 Pet. iii. 6; Ja. v. 10.*

ὑπο-δείκνυμι, δείξω, *to show plainly, to teach, to warn*, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.*

ὑπο-δέχομαι, *to receive as a guest* (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.*

ὑπο-δέω, ὦ, ἦσω, *in mid., to bind on one's sandals, be shod with* (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., *shod as to your feet*).*

ὑπόδημα, ατος, τό, *a sandal*, Mat. iii. 11, x. 10.

ὑπό-δικος, ον, *subject to judgment, under penalty to* (dat.), Ro. iii. 19.*

ὑπο-ζύγιον, ον, τό, *an animal under yoke, an ass*, Mat. xxi. 5; 2 Pet. ii. 16.*

ὑπο-ζώννυμι, *to under-gird, as a ship for strength against the waves*, Ac. xxvii. 17.*

ὑπο-κάτω, adv., *underneath* (as prep. with gen.), Rev. v. 3, 13.

ὑπο-κρίνομαι, dep., *to act under a mask, to personate, to feign* (acc., inf.), Lu. xx. 20.*

ὑπό-κρισις, εως, ἡ, lit., *stage playing; hypocrisis, dissimulation*, 1 Tim. iv. 2.

ὑπο-κριτής, οὗ, ὁ, lit., *a stage player; a hypocrite, a dissembler*, Mat. vi. 2, 5, 16.

ὑπο-λαμβάνω, 2d aor. **ὑπέλαβον**, (1) *to take from under, to receive up*, Ac. i. 9; (2) *to take up a discourse, to answer*, Lu. x. 30; (3) *to think, to*

suppose, Lu. vii. 43; Ac. ii. 15; (4) *to receive, welcome*, 3 Jn. 8 (W. H.).*

ὑπό-λειμμα (or -λιμμα), ατος, τό, *a remnant*, Ro. ix. 27 (W. H.).*

ὑπο-λείπω, *to leave behind*, pass., Ro. xi. 3.*

ὑπο-λήνιον, ου, τό (ληνός), *a wine-vat, a pit under the wine-press, dug in the ground*, Mar. xii. 1. (S.)*

ὑπο-λείπᾶναι, *to leave behind*, 1 Pet. ii. 21.*

ὑπο-μένω, μενῶ, (1) *to remain, tarry behind*, Lu. ii. 43; (2) *to bear up under, to endure* (acc.), 1 Pet. ii. 20; (3) *to persevere, to remain constant*, Mat. x. 22.

ὑπο-μνήσκω, **ὑπομνήσω**, 1st aor. pass. **ὑπεμνήσθην**, *to remind* (acc. of pers.), Jn. xiv. 26; mid., *to be reminded, to remember*, only Lu. xxii. 61.

ὑπό-μνησις, εως, ἡ, (1) *remembrance, recollection*, 2 Tim. i. 5; (2) *a putting in mind*, 2 Pet. i. 13, iii. 1.*

ὑπο-μονή, ἡς, ἡ, *a bearing up under, endurance, steadfastness, patient waiting for* (gen.), Lu. viii. 15; 2 Th. iii. 5. *Syn.*: see ἀνοχή.

ὑπο-νοέω, ὦ, *to conjecture, to suppose*, Ac. xiii. 25, xxv. 18, xxvii. 27.*

ὑπό-νοια, ας, ἡ, *a surmising, suspicion*, 1 Tim. vi. 4.*

ὑπο-πλέω, 1st aor. **ὑπέπλευσα**, *to sail under, i.e., to leeward of* (acc.), Ac. xxvii. 4, 7.*

ὑπο-πνέω, 1st aor. **ὑπέπνευσα**, *to blow gently, of the wind*, Ac. xxvii. 13.*

ὑπο-πόδιον, ον, τό, *a footstool*, Lu. xx. 43; Ac. ii. 35.

ὑπό-στασις, εως, ἡ, *that which underlies; hence, (1) the substance, the reality underlying mere appearance*, Heb. i. 3; (2) *confidence, assurance*, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.*

ὑπο-στέλλω, 1st aor. **ὑπέστειλα**, *to draw back*, Gal. ii. 12; mid., *to shrink, to draw one's self back*, Ac. xx. 27; Heb. x. 38; *to withhold, conceal* (acc.), Ac. xx. 20.*

ὑπο-στολή, ἡς, ἡ, *a shrinking, a drawing back*, Heb. x. 39.*

ὑπο-στρέφω, ψω, *to turn back,*

to return, intrans., Lu. ii. 43, viii. 37, 40.

ὑπο-στρώννυμι, or -ωννύω, *to spread under*, Lu. xix. 36. (S.)*

ὑπο-ταγή, ἡς, ἡ, *subjection, sub-mission*, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.*

ὑπο-τάσσω, ξω, 2d aor. pass. **ὑπετάγην**, *to place under, to subject*, 1 Cor. xv. 27; mid., *to submit one's self, to be obedient*, Ro. xiii. 5; Ep. v. 21.

ὑπο-τίθῃμι, *to set or put under, to lay down*, Ro. xvi. 4; mid., *to suggest to, put in mind*, 1 Tim. iv. 6.*

ὑπο-τρέχω, 2d aor. **ὑπέδραμον**, *to run under lee or shelter of*, Ac. xxvii. 16.*

ὑπο-τύπωσις, εως, ἡ, *pattern, example*, 1 Tim. i. 16; 2 Tim. i. 13.*

ὑπο-φέρω, 1st aor. **ὑπήνεγκα**, *to bear up under, to sustain, to endure*, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.*

ὑπο-χωρέω, ὦ, ἦσω, *to withdraw, to retire*, Lu. v. 16, ix. 10.*

ὑπωπιάζω, *to strike under the eye; hence, (1) to bruise; fig., to buffet*, 1 Cor. ix. 27; (2) *to weary out, by repeated application*, Lu. xviii. 5.*

ὑς, ὕς, ὁ, ἡ, *a hog, boar or sow*, 2 Pet. ii. 22.*

ὑσσώπος, ου, ἡ (from Heb.), *hyssop, a stalk or stem of hyssop*, Jn. xix. 29; *a bunch of hyssop for sprinkling* Heb. ix. 19. (S.)*

ὑστέρω, ὦ, ἦσω, *to be behind; abs., to be lacking, to fall short*, Jn. ii. 3; with obj., *to be lacking in*, acc., Mat. xix. 20; gen., Lu. xxii. 35; **ἄπό**, Heb. xii. 15; *to be lacking*, Mar. x. 21; pass., *to lack, to come short*, 1 Cor. i. 7, viii. 8; *to suffer need*, Lu. xv. 14.

ὑστέρημα, ατος, τό, (1) *that which is lacking from* (gen.), Col. i. 24; 1 Th. iii. 10; (2) *poverty, destitution*, Lu. xxi. 4. (S.)

ὑστέρησις, εως, ἡ, *poverty, penury*, Mar. xii. 44; Phil. iv. 11. (N. T.)*

ὑστερος, α, ον, compar., *later*, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., *lastly, afterward*,

with gen., Mat. xxii. 27; Lu. xx. 32.

ὑφαντός, ἡ, ὃν (ὑφαίνω, *to weave*), *woven*, Jn. xix. 23.*

ὑψηλός, ἡ, ὃν, *high, lofty*, lit. or fig., τὰ ὑψηλά, *things that are high*, Ro. xii. 16; ἐν ὑψηλοῖς, *on high*, Heb. i. 3.

ὑψηλο-φρονέω, ὦ, *to be high-minded, proud*, Ro. xi. 20 (W. H. ὑψηλὰ φρόνει); 1 Tim. vi. 17. (N. T.)*

ὑψιστος, η, ον (superlat. of ὑψι, *highly*), *highest, most high*; neut., plur., *the highest places, the heights, i.e., heaven*, Lu. ii. 14; ὁ ὑψιστος, *the Most High, i.e., God*, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

ὑψος, οὖς, τό, *height, opp. to βάθος*, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, *from on high, i.e., from heaven*, Lu. i. 78, xxiv. 49; so ἐς ὑψος, *to heaven*, Ep. iv. 8; fig., *high station*, Ja. i. 9.*

ὑψόω, ὦ, ὥσω, (1) *to raise on high, to lift up*, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) *to exalt, to set on high*, Ac. ii. 33; Mat. xxiii. 12.

ὕψωμα, ατος, τό, *height*, Ro. viii. 39; *barrier, bulwark* (fig.), 2 Cor. x. 5.*

Φ

Φ, φ, φῑ, *phi, phē*, the twenty-first letter. As a numeral, φ' = 500; φ = 500,000.

φάγος, ου, ὁ, *a glutton*, Mat. xi. 19; Lu. vii. 34 (N. T.)*

φάγω, only used in fut. φάγομαι, and 2d aor. ἔφαγον; see ἐσθίω.

φαιλόντης, ου, ὁ (W. H. φελόντης), (Lat. *pænula*), *a traveling cloak*, 2 Tim. iv. 13. (N. T.)*

φαίω, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., *to show*, in N. T. only mid. or pass., *to appear, to be seen, to seem*; τὰ φαινόμενα, *things which can be seen*, Heb. xi. 3; (2) intrans., *to shine, to give light*, Jn. i. 5, v. 35. Syn.. see δοκέω.

Φάλεκ, ὁ (Heb.), *Peleg*, Lu. iii. 35.*

φανερός, á, ὃν, *apparent, manifest*, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερώ, as adv., *manifestly, openly*, Ro. ii. 28.

φανερῶ, ὦ, ὥσω, *to make apparent, to manifest, to disclose*, Jn. vii. 4, xxi. 11; pass., *to be manifested, made manifest*, 1 Tim. iii. 16; 2 Cor. v. 11.

φανερῶς, adv., *clearly*, Ac. x. 3; *openly*, Mar. i. 45; Jn. vii. 10.*

φανέρωσις, εως, ἡ, *a manifestation* (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.* Syn.: see ἀποκάλυψις.

φανάς, οὗ, ὁ, *a torch, a lantern*, Jn. x. viii. 3.*

Φανουήλ, ὁ (Heb.), *Phanuel*, Lu. ii. 36.*

φανταίω, ὦ, *to cause to appear*; pass. part. τὸ φανταζόμενον, *the appearance*, Heb. xii. 21.*

φαντασία, ας, ἡ, *display, pomp*, Ac. xxv. 23.*

φάντασμα, ατος, τό, *an apparition, a spectre*, Mat. xiv. 26; Mar. vi. 49.*

φάραγξ, αγγος, ἡ, *a valley, ravine*, Lu. iii. 5.*

Φαραώ, ὁ, *Pharaoh*, the title of ancient Egyptian kings, Ac. vii. 13, 21.

Φαρές, ὁ (Heb.), *Phares*, Mat. i. 3; Lu. iii. 33.*

Φαρισαῖος, ου, ὁ (from the Heb. verb, *to separate*), *a Pharisee*, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

φαρμακεία (W. H. -κία), ας, ἡ, *magic, sorcery, enchantment*, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.*

φαρμακεύς, έως, ὁ, *a magician, sorcerer*, Rev. xxi. 8 (W. H. read following).*

φάρμακον, ου, τό, *a drug; an enchantment*, Rev. ix. 21 (W. H. II.)*

φαρμακός, οὗ, ὁ (prop. adj.), *a magician, sorcerer*, Rev. xxi. 8 (W. H.), xxii. 15.*

φάσις, εως, ἡ, *report, tidings*, Ac. xxi. 31.*

φάσκω (freq. of φημι), *to assert, to affirm, to profess*, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).*

φάτνη, ης, ἡ, *a manger, a crib*, Lu. ii. 7, 12, 16, xiii. 15.*

φαῦλος, η, ου, *good for nothing, wicked, base*, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.*

φέγγος, οὖς, τό, *brightness, light*, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). Syn.: see λαμπράς.

φείδομαι, φειδομαι, dep., (1) *to spare* (gen.), Ac. xx. 29; (2) *to abstain* (inf.), 2 Cor. xii. 6.

φειδομένως, adv., *sparingly*, 2 Cor. ix. 6.*

φελόντης, see φαιλόντης.

φέρω, ὁσω, ἤνεγκα, ἡνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), *to bear*, as (1) *to carry*, as a burden, Lu. xxiii. 26; (2) *to produce fruit*, Jn. xii. 24; (3) *to bring*, Ac. v. 16; (4) *to endure, to bear with*, Ro. ix. 22; (5) *to bring forward*, as charges, Jn. xviii. 29; (6) *to uphold*, Heb. i. 3; (7) pass., as nautical term, *to be borne along*, Ac. xxvii. 15, 17; (8) mid., *to rush* (bear itself on), Ac. ii. 2; *to go on or advance*, in learning, Heb. vi. 1. Syn.: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

φεύγω, ξομαι, ἔφυγον, *to flee, to escape, to shun* (acc. or ἀπό), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

Φήλιξ, ικος, ὁ, *Felix*, Ac. xxv. 14.

φήμη, ης, ἡ, *a report, fame*, Mat. ix. 26; Lu. iv. 14.*

φημι, impf. ἔφην (for other tenses, see εἶπον), *to say*, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

Φήστος, ου, ὁ, *Festus*, Ac. xxv. 1, 4, 9.

φθάω, φθάσω, perf. ἔφθακα, (1) *to be before, to precede*, 1 Th. iv. 15; (2) *to arrive, attain to* (εἰς, ἀχρι, ἐπὶ), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.*

φθαρτός, ἡ, ὃν (φθελρω), *corruptible, perishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.*

φθέγγομαι, γξομαι, dep., *to speak aloud, to utter*, Ac. iv. 18; 2 Pet. ii. 16, 18.*

φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, *to corrupt*, physically or morally, *to spoil, to destroy*, 2 Cor. vii. 2; Rev. xix. 2.

φθιν-οπωρινός, ἡ, *δν*, autumnal, Ju. 12.*

φθόγγος, *ον*, ὁ (φθέγγομαι), *a sound*, Ro. x. 18; 1 Cor. xiv. 7.*

φθονέω, ὦ, *to envy* (dat.), Gal. v. 26.*

φθόνος, *ου*, ὁ, *envy*, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθεῖρω), *corruption, destruction*, physical or moral, 1 Cor. xv. 42, 2 Pet. i. 4.

φιάλη, ἡς, ἡ, *a bowl*, broad and flat, Rev. v. 8, xv. 7.

φιλ-ἀγαθος, *ον*, *loving goodness*, Tit. i. 8.*

Φιλαδελφεία, *ας*, ἡ, *Philadelphia*, Rev. i. 11, iii. 7.*

φιλαδελφία, *ας*, ἡ, *brotherly love, love of Christian brethren*, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.*

φιλ-ἀδελφος, *ον*, *loving the brethren*, 1 Pet. iii. 8.*

φιλ-ανδρος, *ον*, *loving one's husband*, Tit. ii. 4.*

φιλ-ανθρωπία, *ας*, ἡ, *love of mankind, benevolence*, Ac. xxviii. 2; Tit. iii. 4.*

φιλ-ανθρώπως, *adv.*, *humanely, kindly*, Ac. xxvii. 3.*

φιλαργυρία, *ας*, ἡ, *love of money, avarice*, 1 Tim. vi. 10.* *Syn.*: see πλεονεξία.

φιλ-ἀργυρος, *ον*, *money-loving, avaricious*, Lu. xvi. 14; 2 Tim. iii. 2.*

φιλ-αυτος, *ον*, *self-loving, selfish*, 2 Tim. iii. 2.*

φιλέω, ὦ, ἥσω, (1) *to love*, Mat. vi. 5, x. 37; Lu. xx. 46; (2) *to kiss*, Mat. xxvi. 48. *Syn.*: see ἀγαπάω.

φιλη, ἡ, see φίλος.

φιλ-ἡδονος, *ον*, *pleasure-loving*, 2 Tim. iii. 4.*

φιλήμων, *ονος*, ὁ, *Philemon*, Philem. i.*

Φιλήτος, *ον*, Φιλητῆς, *ον*, ὁ, *Philetus*, 2 Tim. ii. 17.*

φίλια, *ας*, ἡ, *friendship*, Ja. iv. 4 (gen. obj.).*

Φιλιππίστος, *ου*, ὁ, *a Philippian*, Phil. iv. 15.*

Φίλιπποι, *ων*, οἱ, *Philippi*, Ac. xvi. 12, xx. 6.

Φίλιππος, *ου*, ὁ, *Philip*. Four of the name are mentioned: (1) Jn. i. 44-47* (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.

Φιλό-θεος, *ον*, *loving God*, 2 Tim. iii. 4.*

Φιλό-λογος, *ου*, ὁ, *Philologus*, Ro. xvi. 15.*

φιλονεικία, *ας*, ἡ, *love of dispute, contention*, Lu. xxii. 24.*

φιλό-νεικος, *ον*, *strife-loving, contentious*, 1 Cor. xi. 16.*

φιλοξενία, *ας*, ἡ, *love to strangers, hospitality*, Ro. xii. 13; Heb. xiii. 2.*

φιλό-ξενος, *ον*, *hospitable*, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.*

φιλο-πρωτεύω, *to love the first place, to desire pre-eminence*, 3 Jn. 9. (N. T.)*

φίλος, *η*, *ον*, *friendly*; ὁ φίλος, *as* subst., *a friend*, Lu. vii. 6, xi. 5; *an associate*, Mat. xi. 19; ἡ φίλη, *a female friend*, only Lu. xv. 9.

φιλοσοφία, *ας*, ἡ, *love of wisdom, philosophy*, in N. T. of the Jewish traditional theology, Col. ii. 8.*

φιλό-σοφος, *ου*, ὁ (prop. adj., *wisdom-loving*), *a philosopher*, in N. T. of Greek philosophers, Ac. xvii. 18.*

φιλό-στοργος, *ον*, *tenderly loving, kindly affectionate to (els)*, Ro. xii. 10.*

φιλό-τεκνος, *ον*, *loving one's children*, Tit. ii. 4.*

φιλο-τιμέμαι, *οὔμαι*, dep., *to make a thing one's ambition, to desire very strongly* (inf.), Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.*

φιλοφρόνως, *adv.*, *in a friendly manner, kindly*, Ac. xxviii. 7.*

φιλό-φρων, *ον*, *friendly, kindly*, 1 Pet. iii. 8 (W. H. ταπεινόφρων)*

φιμώω, ὦ, ὥσω, *to muzzle*, 1 Cor. ix. 9; *to reduce to silence*, Mat. xxii. 34; pass., *to be reduced to silence, to be silent*, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, *οντος*, ὁ, *Phlegon*, Ro. vi. 14.*

φλογίζω, *to inflame, to fire with passion*, Ja. iii. 6.*

φλόξ, φλογός, ἡ, *a flame*, Lu. xvi. 24.

φλυαρέω, ὦ, *to talk idly, to make empty charges against any one* (acc.), 3 Jn. 10.*

φλύαρος, *ον*, *prating; talking foolishly*, 1 Tim. v. 13.*

φοβερός, ὁ, *δν*, *fearful, dreadful*, Heb. x. 27, 31, xii. 21.*

φοβέω, ὦ, ἥσω, *to make afraid, to terrify*; in N. T. only passive, *to be afraid, to be terrified*, sometimes with cognate acc., Mar. iv. 41; *to fear* (acc.), Mat. x. 26; *to reverence*, Mar. vi. 20; Lu. i. 50.

φόβητρον (W. H. -θρον), *ου*, τό, *a terrible sight, a cause of terror*, Lu. xxi. 11.*

φόβος, *ου*, ὁ, (1) *fear, terror, alarm*, Mat. xiv. 26; (2) *the object or cause of fear*, Ro. xiii. 3; (3) *reverence, respect*, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. *Syn.*: see δειλία.

Φοῖβη, *ης*, ἡ, *Phoebe*, Ro. xvi. 1.*

Φοινίκη, *ης*, ἡ, *Phanice or Phoenicia*, Ac. xi. 19, xv. 3, xxi. 2.

φοίνιξ, *ικος*, ὁ, *a palm-tree, a palm branch*, Jn. xii. 13; Rev. vii. 9.*

Φοίνιξ, *ικος*, ὁ, *a proper name, Phanice, a city of Crete*, Ac. xxvii. 12.*

φονεύς, *ἔως*, ὁ, *a murderer*, Ac. vii. 52, xxviii. 4.

φονεύω, *σω*, *to murder*, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, *ου*, ὁ, *murder, slaughter*, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, ἔσω, *to bear about, to wear*, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.* *Syn.*: see φέρω.

φόρον, *ου*, τό (Lat.), *forum* (see Ἀππιος), Ac. xxviii. 15. (N. T.)*

φόρος, *ου*, ὁ (φέρω), *a tax, especially on persons*, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.*

φορτίζω, perf. pass. part. πεφορτισμένος, *to load, to burden*, Mat. xi. 28; Lu. xi. 46.*

φορτίον, *ου*, τό, *a burden*, Mat. xi. 30; *the freight of a ship*, Ac. xxvii. 10 (W. H.); *the burden of ceremonial observances*, Mat. xxiii. 4; Lu. xi. 46; *the burden of faults*, Gal. vi. 5.*

φόρτος, *ου*, ὁ, *load, a ship's cargo*, Ac. xxvii. 10 (W. H. read φορτίον)*

Φορουνάτος, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.*
 φραγέλλον, ου, τό (Lat.), *a scourge*, Jn. ii. 15. (N. T.)*
 φραγέλλω, ὦ (Lat.), *to flagellate, to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)*
 φραγμός, οὐ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.*
 φράζω, ἄσω, *to declare, explain, interpret*, Mat. xiii. 36 (not W. H.), xv. 15.*
 φράσσω, ξω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.*
 φρέαρ, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.
 φρεναπατάω, ὦ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)*
 φρεν-απάτης, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)*
 φρήν, φρένης, ἡ (lit. *diaphragm*), plur. αἱ φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.
 φρίσσω, *to shudder*, Ja. ii. 19.*
 φρονέω, ὦ, ἦσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. v. 10; (3) *to direct the mind to, to seek for* (acc.), Ro. viii. 5; (4) *to observe, a time as sacred*, Ro. xiv. 6; (5) *with ὑπέρ, to care for*, Phil. iv. 10.
 φρόνημα, ατος, τό, *thought, purpose*, Ro. viii. 6, 7, 27.*
 φρόνησις, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.* *Syn.*: see γνῶσις.
 φρόνιμος, ον, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.
 φρονίμως, adv., *prudently*, Lu. xvi. 8.*
 φροντίζω, *to be thoughtful, to be careful*, inf., Tit. iii. 8.*
 φρουρέω, ὦ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).*
 φρυάσσω, ξω, *to rage*, Ac. iv. 25. (S.)*
 φρύγανον, ον, τό, *a dry stick, for burning*, Ac. xxviii. 3.*
 Φρυγία, ας, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.
 Φυγέλλος (W. H. -ελλος), ου, ὁ, *Phygellus*, 2 Tim. i. 15.*

φυγή, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).*
 φυλακή, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.
 φυλακίζω, *to imprison*, Ac. xxii. 19. (S.)*
 φυλακτήρια, ον, τά (plur. of adj.), *a safeguard, an amulet, a phylactery, a slip of parchment, with Scripture words thereon, worn by the Jews*, Mat. xxiii. 5.*
 φύλαξ, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.*
 φυλάσσω, ξω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe, as a precept*, Gal. vi. 13; (4) *mid., to keep one's self from* (acc. or ἀπό), Lu. xii. 15; Ac. xxi. 25.
 φυλή, ἡς, ἡ, (1) *a tribe, of Israel*, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.
 φύλλον, ον, τό, *a leaf*, Mar. xi. 13.
 φύραμα, ατος, τό, *a mass kneaded, a lump, as of dough or clay*, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.*
 φυσικός, ἡ, ὄν, *natural, as* (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*, 2 Pet. ii. 12.*
 φυσικῶς, adv., *by nature*, Ju. 10.*
 φυσισίω, ὦ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.*
 φύσις, εως, ἡ, *generally, nature; specially, (1) natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.
 φυσισις, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)*
 φυτεία, ας, ἡ, *a plant*, Mat. xv. 13.*

φυτεύω, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.
 φῶς, σω, 2d aor. pass. ἐφύην, part. φyuels, *to produce; pass., to grow*, Lu. viii. 6, 8; intrans., *to spring up*, Heb. xii. 15.*
 φωλεός, οὐ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.*
 φωνέω, ὦ, ἦσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.
 φωνή, ἡς, ἡ, (1) *a sound, musical or otherwise*, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.
 φῶς, φωτός, τό (contr. from φάος, from φάω, *to shine*), (1) lit., *light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *brightness*, Rev. xxii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) fig., *light, as an appellation of God*, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. *Syn.*: see λαμπάς.
 φωστήρ, ἥρος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.* *Syn.*: see λαμπάς.
 φωσ-φόρος, ον, *light-bearing, radiant; the name of the morning star* (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.*
 φωτεινός (W. H. -τινός), ἡ, ὄν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.*
 φωτίζω, ἴσω, pass. perf. πεφώτισμαι, 1st aor. ἐφωτίσθην; (1) *to light up, illumine*, lit. or fig. (acc., but ἐντ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.
 φωτισμός, οὐ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)*

X

Χ, χ, χι, chi, guttural, the twenty-second letter. As a numeral, $\chi' = 600$; $\chi = 600,000$.

χαίρω, χαίρομαι, 2d aor. pass. as act. ἐχάρην, *to rejoice, to be glad*, Lu. xv. 5, 32; Jn. iii. 29; impv. χαίρε, χαίρετε, *hail!* Mat. xxvi. 49; inf. χαίρειν, *greeting*, Ac. xv. 23.

χάλασα, ης, ἡ, *hail*, Rev. viii. 7, xi. 19, xvi. 21.*

χαλάω, ᾧ, ᾶω, 1st aor. pass. ἐχαλάσθην, *to let down, to lower*, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.*

Χαλδαίος, ου, ὁ, a Chaldaean, Ac. vii. 4.*

χαλεπός, ἡ, ὅν, (1) *hard, troublesome*, 2 Tim. iii. 1; (2) *harsh, fierce*, Mat. viii. 28.*

χαλιν-αγωγέω, ᾧ, *to bridle, to curb*, Ja. i. 26, iii. 2. (N.T.)*

χαλινός, οὔ, ὁ, a *bridle, a curb*, Ja. iii. 3; Rev. xiv. 20.*

χάλκεος, οὗς, ἡ, οὖν, *brazen*, Rev. ix. 20.*

χαλκεύς, ἔως, ὁ, a *worker in brass or copper*, 2 Tim. iv. 14.*

χαλκηδών, ὄνος, ὁ, *chalcedony, a precious stone*, Rev. xxi. 19.*

χαλκίον, ου, τό, a *brazen vessel*, Mar. vii. 4.*

χαλκο-λίβανον, ου, τό (or -vos, ου, ἡ), meaning uncertain, either *some precious metal*, or *frankincense* (λίβανος) of a yellow color, Rev. i. 15, ii. 8. (N.T.)*

χαλκός, οὐ, ὁ, *copper, brass, money*, Mar. vi. 8, 1 Cor. xiii. 1.

χαμαί, adv., *on or to the ground*, Jn. ix. 6, xviii. 6.*

Χαναάν, ἡ, *Canaan*, Ac. vii. 11, xiii. 19.*

Χαναανίος, ἀλα, αἶων, *Canaanite, i.e., Phœnician*, Mat. xv. 22.*

χαρά, ᾤς, ἡ, *joy, gladness*, Gal. v. 22; Col. i. 11; a *source of joy*, 1 Th. ii. 19, 20.

χάραγμα, ατος, τό, *sculpture*, Ac. xvii. 29; *engraving, a stamp, a sign*, Rev. xiv. 9, 11, xvi. 2.

χαρακτήρ, ἡρος, ὁ, *an impres-*

sion, an exact reproduction, Heb. i. 3.*

χάραξ, ακος, ὁ, a *palisade, a mound for besieging*, Lu. xix. 43.*

χαρίζομαι, ἰσομαι, dep. mid., fut. pass. χαρισθήσομαι, (1) *to show favor to* (dat.), Gal. iii. 18; (2) *to forgive* (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) *to give freely, bestow*, Lu. vii. 21; 1 Cor. ii. 12.

χάρις, ιτος, acc. χάριν and χάριτα (W. H. in Ac. xxiv. 27; Ju. 4), ἡ, (1) *objectively, agreeableness, charm*, Lu. iv. 22; (2) *subjectively, inclination towards, favor, kindness, liberality, thanks*, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν ἔχειν, *to thank; χάριν ἔχειν πρὸς, to be in favor with; especially of the undeserved favor of God or Christ*, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., *with inclination towards*), *for the sake of, on account of*, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

χάρισμα, ατος, τό, a *gift of grace, an undeserved favor from God to man*, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.*

χαριτώω, ᾧ, *to favor, bestow freely on* (acc.), Ep. i. 6; pass., *to be favored*, Lu. i. 28. (Ap.)*

Χαρράν, ἡ (Heb.), *Charran or Haran*, Ac. vii. 2, 4.*

χάρτης, ου, ὁ, *paper*, 2 Jn. 12.*

χάσμα, ατος, τό, a *gap, a gulf*, Lu. xvi. 26.*

χείλος, οὖς, τό, a *lip; plur., mouth*, Mat. xv. 8; 1 Cor. xiv. 21; fig., *shore*, Heb. xi. 12.

χειμάζω, in pass., *to be storm-beaten, or tempest-tossed*, Ac. xxvii. 18.*

χειμαρρος, ου, ὁ, a *storm-brook, a wintry torrent*, Jn. xviii. 1.*

χειμών, ὠνος, ὁ, (1) a *storm, a tempest*, Ac. xxvii. 20; (2) *winter, the rainy season*, Mat. xxiv. 20.

χείρ, χειρός, ἡ, a *hand*, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of *power*, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases *the hand of God, the hand of the Lord, for help*, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

χειραγωγέω, ᾧ, *to lead by the hand*, Ac. ix. 8, xxii. 11.*

χειρ-αγωγός, ὄν, *leading one by the hand*, Ac. xiii. 11.*

χειρό-γραφον, ου, τό, a *hand-writing, a bond*; fig., of the Mosaic law, Col. ii. 14.*

χειρο-ποίητος, ου, *done or made with hands*, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 11; Heb. ix. 11, 24.*

χειρο-τονέω, ᾧ, *to vote by stretching out the hand, to choose by vote*, 2 Cor. viii. 19; to *appoint*, Ac. xiv. 23.*

χείρων, ου, compar. of κακός (which see), *worse*, Mat. xii. 45; *worse, more severe*, Heb. x. 29; εἰς τὸ χείρων, *worse*, Mar. v. 26; ἐπὶ τὸ χείρων, *worse and worse*, 2 Tim. iii. 13.

χερουβίμ (W. H. Χερουβείμ), τὰ, *cherubim*, the Heb. plural of cherub, the golden figures on the mercy-seat, Heb. ix. 5. (S.)*

χήρα, ας, ἡ, a *widow*, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

χθές (W. H. ἐχθές), adv., *yesterday*, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.*

χιλι-αρχος, ου, ὁ, a *commander of a thousand men, a military tribune*, Ac. xxi. xxv.

χιλιάς, ἄδος, ἡ, a *thousand*, Lu. xiv. 31; 1 Cor. x. 8.

χίλιοι, αι, α, a *thousand*, 2 Pet. iii. 8; Rev. xi. 3.

Χίος, ου, ἡ, *Chios*, Ac. xx. 15.*

χιτών, ὠνος, ὁ, a *tunic, an under-garment*, Lu. iii. 11, vi. 29; a *garment*, Mar. xiv. 63. Syn.: see ἱμάτιον.

χιών, ὄνος, ἡ, *snow*, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.*

χλαμός, ὕδος, ἡ, a *short cloak worn by Roman officers and magistrates*, Mat. xxvii. 28 31.* Syn.: see ἱμάτιον.

χλευάζω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.*

χλιαρός, *ά, άν, lukewarm*, Rev. iii. 16.*

Χλόη, *ης, ή, Chloe*, 1 Cor. i. 11.*

χλωρός, *ά, άν, (1) green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.*

ἑξή, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).*

χοϊκός, *ή, άν, earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.)*

χοϊνίς, *ικος, ή, a chanix, a measure containing two sextarii* (see ξέστης), Rev. vi. 6.*

χοῖρος, *ου, ό, plur., swine*, Lu. viii. 32, 33, xv. 15, 16.

χολάω, *ώ, to be angry* (dat.), Jn. vii. 23.*

χολή, *ής, ή, (1) gall, fig.*, Ac. viii. 23; (2) *perh. bitter herbs*, such as wormwood, Mat. xxvii. 34.*

χόος, *see χοῦς*.

Χοραζίν (W. H. Χοραζεῖν), *ή, Chorazin*, Mat. xi. 21; Lu. x. 13.*

χορ-ηγέω, *ώ, to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.*

χορός, *ου, ό, a dance, dancing*, plur., Lu. xv. 25.*

χορτάζω, *to feed, to satisfy* with (gen. or από), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.

χόρτασμα, *ατος, τό, food, sustenance*, Ac. vii. 11.*

χόρτος, *ου, ό, grass, herbage*, Mat. vi. 30; growing grain, Mat. xiii. 26; hay, 1 Cor. iii. 12.

Χουζάς, *ά, ό, Chuzas*, Lu. viii. 3.*

χοῦς, *οός, Acc. ουν, ό, dust*, Mar. vi. 11; Rev. xviii. 19.*

χράσμαι, *ωμαι, dep. (prop. mid. of χράω), to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.

χράω, *see κίχρημι*.

χρεία, *ας, ή, (1) need, necessity*, plur., *necessities*, Mar. xi. 3; Tit. iii. 14; έχω χρεῖαν, *to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλέτης), *ου, ό, a debtor*, Lu. vi. 41, xvi. 5.*

χρή, *impers. (from χράω), it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.*

χρήζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.

χρήμα, *ατος, τό, a thing of use; money*, sing., only Ac. iv. 37; plur., *riches, money*, Mar. x. 23; Ac. viii. 18, 20.

χρηματίζω, *ίσω, to transact business*; hence, (1) *to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; pass., *to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.*

χρηματισμός, *ου, ά, an oracle*, Ro. xi. 4.*

χρήσιμος, *η, ου, useful, profitable*, 2 Tim. ii. 14.*

χρήσις, *εως, ή, use*, Ro. i. 26, 27.*

χρηστούμαι, *dep., to be kind*, 1 Cor. xiii. 4. (N. T.)*

χρηστο-λογία, *ας, ή, a kind address*; in a bad sense, *plausible speaking*, Ro. xvi. 18. (N. T.)*

χρηστός, *ή, άν, useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; *τιό χρηστών, kindness*, Ro. ii. 4.

χρηστότης, *τητος, ή, (1) goodness, generally*, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. Syn.: see αγαθωσύνη.

χρίσμα, *ατος, τό, an anointing*, 1 Jn. ii. 20, 27.*

Χριστιανός, *ου, ό, a Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.*

χριστός, *ου, ό (verbal adj. from χρίω), anointed*; as a proper name, *the Messiah, the Christ* (see Gr. § 217 e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.

χρίω, *σω, to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; applied also to Christians, 2 Cor. i. 21. Syn.: see ἀλείφω.

χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.*

χρόνος, *ου, ό, (1) time, generally*, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. Syn.: see καιρός.

χρονο-τριβέω, *ώ, to wear away time, to spend time*, Ac. xx. 16.*

χρύσεος, *ους, ή, ουν, golden*, 2 Tim. ii. 20; Heb. ix. 4.

χρυσόν, *ου, τό (dim. of χρυσός), a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.

χρυσο-δακτύλιος, *ον, adorned with a gold ring*, Ja. ii. 2. (N. T.)*

χρυσό-λίθος, *ον, ό (a golden stone), a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.)*

χρυσό-πρασος, *ον, ό, a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.)*

χρυσός, *ου, ό, gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.

χρυσώω, *ώ, to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.*

χρός, *χωτός, ό, the skin*, Ac. xix. 12.*

χωλός, *ή, άν, lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.

χώρα, *ας, ή, (1) a country, or region*, Jn. xi. 54; (2) *the land, opposed to the sea*, Ac. xxvii. 27; (3) *the country, dist. from town*, Lu. ii. 8; (4) *plur., fields*, Jn. iv. 35.

χωρέω, *ώ, ήσω, lit., to make room*; hence, (1) *to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; *impers., to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.*

χωρίζω, *ίσω, to put apart, to separate*, Mat. xix. 6; mid. (1st aor. pass.), *to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.

χωρίον, *ου, τό, a place, a field*

Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

χωρίς, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

χῶρος, ου, ὁ (Lat. *Caurus*), the N.W. wind; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)*

Ψ

Ψ, ψ, ψι, *psi*, *ps*, the twenty-third letter. As a numeral, ψ' = 700; ψ = 700,000.

ψάλλω, ψαλῶ, *to sing*, accompanied with instruments, *to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.*

ψαλμός, οὔ, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. *Syn.*: see ὕμνος.

ψευδ-άδελφος, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)*

ψευδ-ἀπόστολος, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)*

ψευδής, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.*

ψευδο-διδάσκαλος, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)*

ψευδο-λόγος, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.*

ψεύδομαι, dep., 1st aor. ἐψεύσαμην, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie* to (acc.), Ac. v. 3.

ψευδο-μάρτυρ, or -us, upos, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.*

ψευδο-μαρτυρέω, ὠ, ἦσω, *to testify falsely*, Lu. xviii. 20.

ψευδο-μαρτυρία, as, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.*

ψευδο-προφήτης, ου, ὁ, *a false prophet*, one who in God's name teaches what is false, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

ψεῦδος, ους, τὸ, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

ψεῦδο-χριστός, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)*

ψεῦδο-ὄνυμος, ου, *falsely named*, 1 Tim. vi. 20.*

ψεῦσμα, ατος, τὸ, *falsehood, perfidy*, Ro. iii. 7.*

ψεῦστης, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

ψηλαφάω, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.* *Syn.*: see ἀπτω.

ψηφίζω, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.*

ψήφος, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.*

ψιθυρισμός, οὔ, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)*

ψιθυριστής, οὔ, ὁ, *a whisperer, a secret slanderer*, Ro. i. 30.*

ψυχιον, ου, τὸ, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)*

ψυχή, ἡς, ἡ, (1) *the vital breath, the animal life*, of animals, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul*, as distinguished from the body, Mat. x. 28; (3) *the soul as the seat of the affections, the will, etc.*, Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

ψυχικός, ὅς, ὢν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.*

ψυχός, ους, τὸ, *cold*, Jn. xviii. 18.

ψυχρός, ὁ, ὢν, *cold*, Mat. x. 42 (sc. ὑδατος); fig., *cold-hearted*, Rev. iii. 15, 16.*

ψύχω, 2d fut. pass. ψυγήσομαι, *to cool*; pass., fig., *to be cooled, to grow cold*, Mat. xxiv. 12.*

ψωμίζω, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.*

ψωμιον, ου, τὸ, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)*

ψάχω, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.*

Ω

Ω, ω, ὦ μέγα, *omega*, ο, the twenty-fourth letter. As a numeral, ω' = 800; ,ω = 800,000. τὸ ὦ, a name of God and Christ (see under Α), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.*

ὦ, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation, of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.

Ὠβήδ, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).*

ᾧδε, adv., of place, *hither, here*; so, *in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; ᾧδε ἢ ᾧδε, *here or there*, Mat. xxiv. 23.

ὦδή, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. *Syn.*: see ὕμνος.

ὠδίν, ἴνος, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.*

ὠδίνω, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.*

ὠμος, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.*

ὠνέομαι, οὔμαι, ἡσομαι, *to buy* (gen. of price), Ac. vii. 16.*

ὠόν (W. H. ὠόν), οὔ, τὸ, *an egg*, Lu. xii. 12.*

ώρα, as, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

ὠραῖος, αλα, αἰὼν, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.*

ὠρόομαι, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.*

ὥς, an adv. of comparison, *as, like as, about, as it were, according as*, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,

when, while, as soon as, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, *so that* (inf.), Ac. xx. 24; *ὥς ἔπος εἰπεῖν*, *so to speak*, Heb. vii. 9.
ὡσαννά, interj., *hosanna!* (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N. T.)*
ὡς-αὐτως, adv., *in like manner, likewise*, Mat. xx. 5, 1 Tim. ii. 9.
ὡς-εἰ, adv., *as if, as though, like as*, with numerals, *about*, Ac. ii. 3, 41.

Ἠοσηέ, ὁ, *Hosea*, Ro. ix. 25.*
ὥς-περ, adv., *just as, as*, Mat. xii. 40; 1 Cor. viii. 5.
ὡς-περ-εἰ, adv., *just as if, as it were*, 1 Cor. xv. 8.*
ὥς-τε, conj., *so that* (inf., see Gr. § 391, Wi. §§ 41 b, 5, note 1, 44, 1, Bu. 244), *therefore*, Mat. viii. 24; Gal. iii. 9, 24.
ὠτᾶριον, οὐ, τὸ (dim. of οὖς, see παιδᾶριον), *an ear*, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.)*
ὠτίον, οὐ, τὸ (dim. of οὖς, *an ear*), Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτᾶριον (Rec.).*
ὠφελεια, ας, ἡ, *usefulness, profit, advantage*, Ro. iii. 1; Ju. 16.*
ὠφελέω, ὠ, ἡσω, *to be useful, to profit, to benefit, to help* (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., *to be profited, to be helped*, Mat. xvi. 26.
ὠφέλιμος, ον, *profitable, beneficial*, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.*

NEW TESTAMENT SYNONYMS.

INTRODUCTION.

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.

INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

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στολή	93	51	φιλέω	1	31
στρηνιάω	91		φόβος	23	
συναγωγή	95	20	φονεύς		12
τύρω	34		φορέω	104	
σχῆμα	97	50	φόρος		58
σχίσμα		33	φρόνησις	106	17
σωφροσύνη		5	φυλή		61
			φῶς	59	
ταπεινοφροσύνη		21	φωστήρ	59	
τέκνον		60			
τέλειος	14		χιτών	107	51
τέλος		58	χλαμύς	107	51
τελώνης		59	χρηστότης	1	
τέρας	29		χρίω [†]	5	
τεχνίτης	25		χρόνος	50	
τιμωρία		26			
τρυφάω	91		ψαλμός	102	
τύπος		36	ψευδόχριστος		13
			ψηλαφάω	13	
υἱός		60	ψυχικός		29
ὕμνος	102				
ὑπερήφανος		8	ὠδή	102	
ὑπηρέτης		45	ὠραίως		15
ὑπομονή	10				

§ 1. Holy, sacred, pure.

ἱερός, ὅσιος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. **ἱερός** means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. **ὅσιος**, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to **ὅσιος**, *i.e.*, as **ἀνοσία**, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. **ἅγιος** has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. **ἄγνός** is probably related to **ἅγιος**. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. **σεμνός** is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

§ 2. Sin.

ἁμαρτία, ἀμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἁγνότημα, ἥττημα.

ἁμαρτία meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is

used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. **ἁμάρτημα** means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. **ἀσέβεια** is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. **παρακοή** is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. **ἀνομία** is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. **παρανομία** occurs only once, 2 Pet. ii. 16, and is practically equivalent to **ἀνομία**. **παράβασις** is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than **ἁμαρτία**. **παράπτωμα** is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. **ἀγνότημα** occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. **ἥττημα** denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin “may be regarded as the missing of a mark or aim: it is then **ἁμαρτία** or **ἁμάρτημα**; the overpassing or transgressing of a line: it is then **παράβασις**; the disobedience to a voice: in which case it is **παρακοή**; the falling where one should have stood upright: this will be **παράπτωμα**; ignorance of what one ought to have known: this will be **ἀγνότημα**; diminishing of that which should have been rendered in full measure, which is **ἥττημα**; non-observance of a law, which is **ἀνομία** or **παρανομία**.”

§ 3. Sincere.

ἀπλοῦς, **ἀκέραιος**, **ἄκακος**, **ἄδολος**.

ἀπλοῦς is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. **ἀκέραιος** also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. **ἄκακος** in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. **ἄδολος**, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

§ 4. Sins of the tongue.

μωρολογία, αἰσχρολογία, εὐτραπεία.

μωρολογία, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. **αἰσχρολογία**, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. **εὐτραπεία**, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

§ 5. Shame, disgrace.

αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).

αἰδώς is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in **αἰσχύνη**, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. **αἰδώς** is thus the nobler word, **αἰσχύνη** having regard chiefly to the opinions of others. **αἰδώς** is the fear of doing a shameful thing, **αἰσχύνη** is chiefly the fear of being found out. “**αἰδώς** would always restrain a good man from an unworthy act, while **αἰσχύνη** might sometimes restrain a bad one” (Trench). **ἐντροπή** stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. **σωφροσύνη**, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which **αἰδώς** expresses negatively.

§ 6. Prayer.

εὐχή, προσευχή, δέησις, ἔντευξις, εὐχαριστία, αἴτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. προσευχή and δέησις are often used together. προσευχή is restricted to prayer to God, while δέησις has no such restriction. δέησις also refers chiefly to prayer *for particular benefits*, while προσευχή is more general. The prominent thought in ἔντευξις is that of boldness and freedom in approach to God. εὐχαριστία is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. αἴτημα, much like δέησις, denotes a specific petition for a particular thing. In ἱκετηρία the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

§ 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

§ 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly *a boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

§ 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths, i.e., of unfading flowers*.

§ 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless, without blemish, free from imperfections*. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

§ 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth, regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or

renovation, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

§ 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

§ 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

§ 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

§ 15. Covenant-breaker, implacable.

ἀσύνθετος, ἀσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἀσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

§ 16. Beautiful, graceful.

ἀστέιος, ὥραιος, καλός.

ἀστέιος is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὥραιος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

§ 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,

or else *insight, discernment*. *ἐπίγνωσις* has an intensive meaning as compared with *γνώσις*, it is a fuller, clearer, more thorough knowledge. The verb *ἐπιγινώσκω* has the same intensive force as compared with *γινώσκω*.

§ 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. *εὐσεβής* is distinguished from *θεοσεβής* in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. *εὐλαβής*, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. *θρήσκος* is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. *δεισιδαίμων*, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to *θεοσεβής*. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun *δεισιδαιμονία*, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

§ 19. Pure.

εἰλικρινής, καθαρός, ἀμίαντος.

εἰλικρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. *καθαρός* is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. *ἀμίαντος* is *unspotted*, describing that which is far removed from every kind of contamination.

§ 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate a *synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate a *Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

§ 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness and meekness* whatever may come to him from others or from God.

§ 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

§ 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὄρεξις is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

§ 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

§ 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischief-making*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.

§ 26. Punishment.

τιμωρία, κόλασις

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. κόλασις in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

§ 27. To pollute.

μαίνω, μολύνω.

μαίνω meant originally *to stain*, as with color. μολύνω meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of μαίνω might be either good or bad. According to classical Greek, μαίνω has a religious meaning, *to profane*, while μολύνω is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that μαίνω, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

§ 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. ποιέω refers more to the object and end of an act, πράσσω rather to the means by which the object is attained. Hence, while ποιέω means *to accomplish*, πράσσω may mean nothing more than merely *to busy one's self about*. ποιέω often means to do a thing once for all, πράσσω, to do continually or repeatedly. From these distinctions it follows that ποιέω, being on the whole the higher word, is more often used of doing good, πράσσω more frequently of doing evil.

§ 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. σάρκινος properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to σαρκικός, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make σάρκινος the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (σαρκικός). There is much confusion between the two in the N.T. manuscripts. ψυχικός has a meaning somewhat similar to σαρκικός. Both are used in contrast with πνευματικός. But ψυχικός has really a distinct meaning, describing the life which is controlled by the ψυχή. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

§ 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. ἔλεος, however, manifests itself chiefly in acts rather than words, while οἰκτιρμός is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for ἔλεος, *mercy*, from his judge; but hopeless suffering may be the object of οἰκτιρμός, *compassion*.

§ 31. To love.

ἀγαπάω, φιλέω.

ἀγαπάω, and not φιλέω, is the word used of God's love to men, φιλανθρωπία is, however, once used with this meaning, Tit. iii. 4. ἀγαπάω is also the word ordinarily used of men's love to God, but φιλέω is once so used, 1 Cor. xvi. 22. ἀγαπάω is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

§ 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

§ 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

§ 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

§ 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

§ 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word *antitype* suggests. By Cremer it is rather given the meaning *image*.

§ 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

§ 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

§ 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. ἄνεσις means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

§ 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. πνοή is distinguished from it as being a gentler motion of the air. ἄνεμος, on the other hand, is more forcible than πνεῦμα, it is the strong, often the tempestuous, wind. λαίλαψ is the violent fitful wind which accompanies a heavy shower. θύελλα is more violent than any of the others, and often implies a conflict of opposing winds.

§ 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, παλαιός is that which has been in existence for a long time, ἀρχαῖος that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, ἀρχαῖος does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond παλαιός. παλαιός has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being καινός.

§ 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. σκληρός has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

§ 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλὺς.

σκότος is a general word, meaning *darkness* in any sense. γνόφος usually refers to darkness that accompanies a storm. ζόφος meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. ἀχλὺς is specifically a misty darkness.

§ 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. ἔθνος in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. δῆμος is a people, especially organized and convened together, and exercising their rights as citizens. ὄχλος is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

§ 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. θεράπων is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. διάκονος also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. οἰκέτης designates a slave, sometimes being practically equivalent to δοῦλος. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. ὑπηρέτης means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

§ 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολόω means simply to adulterate, while κατηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

§ 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

§ 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

§ 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πενθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.

§ 50. Form, appearance.

ἰδέα, μορφή, σχῆμα.

ἰδέα denotes merely *outward appearance*. Both μορφή and σχῆμα express something more than that. They too denote outward form; but as including one's habits, activities and modes of action in general. In μορφή it is also implied that the outward form expresses the inner essence, an idea which is absent from σχῆμα. μορφή expresses the form as that which is intrinsic and essential, σχῆμα signifies the figure, shape, as that which is more outward and accidental. Both σχῆμα and ἰδέα therefore deal with externals, σχῆμα being more comprehensive than ἰδέα, while μορφή deals with externals as expressing that which is internal.

§ 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. χιτῶν is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the χιτῶν was often called γυμνός (Jn. xxi. 7). ἱμάτιον and χιτῶν are often found associated as the upper and under garment respectively. ἱματισμός does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. χλαμύς is *a robe or cloak*, it is a technical expression for a garment of dignity or office. στολή is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. ποδήρης was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from στολή. It occurs only in Rev. i. 13.

§ 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. καινός is *the new* under the aspect of quality, that which has not seen service. καινός therefore often means *new*

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

§ 53. Labor.

μόχθος, πόνος, κόπος.

μόχθος is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

§ 54. Drunkenness, drinking.

μέθη, πότος, οίνοφλυγία, κῶμος, κραιπάλη.

μέθη is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οίνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot and revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness and discomfort* resulting from drunkenness.

§ 55. War, battle.

πόλεμος, μάχη.

πόλεμος ordinarily means *war, i.e., the whole course of hostilities*; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

§ 56. Basket.

σπυρίς, κόφινος.

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. **σπυρίς** is usually a basket for food, a *lunch-basket*, a *hamper*, while **κόφινος** is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see *e.g.* Mar. viii. 19, 20.

§ 57. It is necessary.

δεῖ, ὀφείλει.

δεῖ, the third person of **δέω**, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. **δεῖ** indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. **ὀφείλει** indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

§ 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

φόρος indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. **τέλος** is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. **κῆνσος**, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. **δίδραχμον** was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

§ 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the **τέλοι**, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word **τελώνης** is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

§ 60. Child.

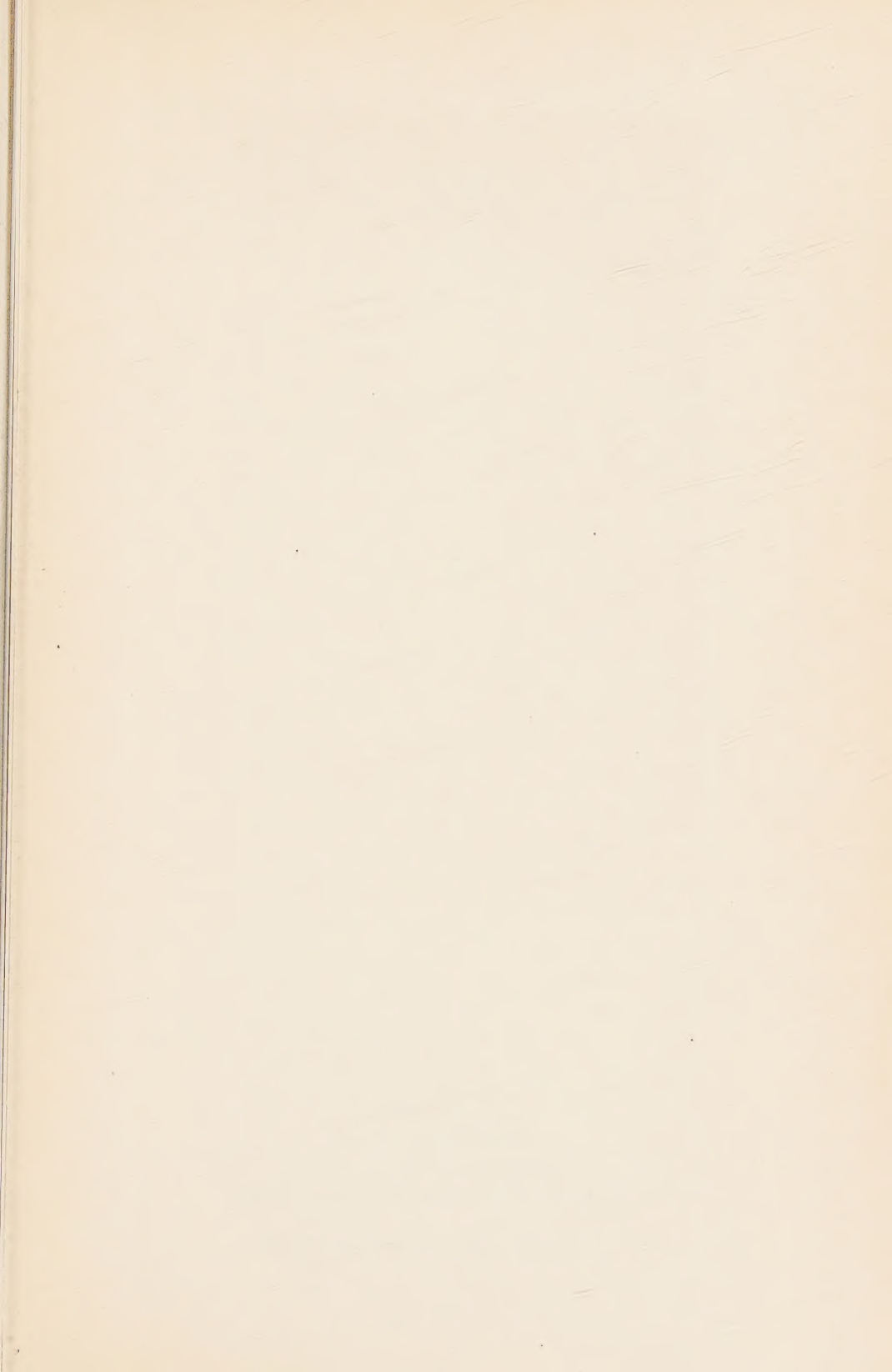
τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

§ 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race*, *nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.



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